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NEW PATHS FOR OLD PURPOSES—CHAPTER IV

By Margaret E. Burton

Racial Attitudes

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

THE mission of Christian missions is to win the whole world to Christ. The fact of the Fatherhood of God who "hath made of one blood all nations of men for to dwell together on all the face of the earth" is established, but what about the Brotherhood of Man? What do race attitudes indicate? How can these "attitudes" which are "sin" be changed, except through Jesus who alone can save from sin? When all men love and obey the Father and His Christ then, and only then, will all nations walk and work together in perfect peace and harmony.

"Then let us pray that come it may
As come it will for a' that,
That sense and worth, o'er a' the earth
May bear the gree, and a' that.
For a' that, and a' that,
It's coming yet for a' that,
When man to man, the warld o'er
Shall brothers be for a' that."

Race attitudes concern the whole world, for all lands have their race problems—the British-Canadian–Indian problem; the Australian and its race purity; the Japan-Korea-China problem; the South African-Chinese-Indian coolie question etc. Yet notice that in practically all of these race problems the "attitude" of the white race toward his brother of another color is at the center of the issue.

Jack London's *Captain Woodward* "sums up the convictions of multitudes" when he says, "The white man's mission is to farm the world". Robert's reply, a wise one, is, "If the white man would lay himself out a bit to understand the working of the black man's mind, most of the messes would be avoided."

Whether or not it is true that "the white man's mission is to farm the world," he is in fact doing so "on a scale unprecedented in history and with revolutionary effects on the life of the races whose lands he farms and whose lives he directs. . . . Figures are staggering. There are on the earth some 53,000,000 square miles of habitable land surface. Of those miles 47,000,000 are under white

dominance—or nearly nine tenths of the whole habitable area of the world. Of the remaining 6,000,000 square miles over 4,000,000 are ruled by the yellow races—the Chinese and Japanese, the latter now having sway over Korea, Formosa and the Pacific Islands north of the Equator that Germany used to govern. Of all this vast area of 47,000,000 square miles controlled by the white races, by far the greater part is under the hand of the English-speaking peoples. Of every seven people in the British Empire, six are colored. This white leadership of the world is the dominating feature in the world's political landscape. We take it for granted."

No matter how this white domination came about, the fact remains that that very position makes it privileged and responsible above all races for bringing about, if it will, the Brotherhood of Man. It is indeed true that every problem we can think of today is not merely a national or even a continental, but a world problem. A new era has been entered upon by all races, whether they will or not, that of self determination through race consciousness. The struggle is on and will not end until righteous and just adjustments have been established. Yes, the "farming of the world" has stirred the races of the world into new life. The white man "still controls the governing machinery and most of the productive industry of the world; but *his rule is challenged.*" The issue becomes world-wide.

AMERICA'S RACIAL ATTITUDES

McAfee says we are doomed to be a missionary people. "It is not simply that we are accorded the privilege; we are doomed to it." All races are in our midst and a part of us and how we "get along together" is America's Christian message to the whole world. The world is learning anew just how Christian we are. We are being judged by our application of the gospel of Christ and this "applied gospel" will be the most convincing missionary message of our nation.

"I think heaven must be very like the United States", an English woman remarked on a visit to America, "Because", she continued, "the Bible says that in heaven people of every tongue and every nation are gathered together. Isn't that the way it is in your country? It ought to be a great deal easier for you to have real international feeling and understanding than it is for people like us, who live on a 'tight little island'. Most of you need never go outside of your own city or town to meet people of other nationalities and get acquainted with them. When you know even one or two members of another nation you can imagine how that nation feels about things, much more easily than if you have never met any one who belongs to it." (Text) Do you suppose a second visit of this English woman would prove disillusioning?

What is our attitude toward the Orientals, visiting, studying, sojourning or residing here? What is our attitude toward the Negro race?

In the "Clash of Color" we read of the experiences of a Negro who served with the Negro troops in the war, a doctor of philosophy of Columbia and a university lecturer. When called from a great distance to

confer with a committee of white men he was obliged because of his color to sit up two nights in a "Jim Crow" car. A few months later he was pushed off a tram in South Africa and so took a taxi to a meeting "at the expense of the white people." Again on his return voyage he was not permitted to dine on the steamer with white people so had "a *private* table and a *separate* waiter!" "How many white men, however, would rise to this humorous acceptance of segregation of one's self as a member of a lower race, when in educational attainment, in princely birth (He was a prince of high rank in the Fanti tribe), in sensitiveness of spirit, and in cultural habit he is superior to the majority of the people who thrust him aside? . . . As a matter of fact, his own power to rise above these ignominies is purely spiritual—it rests upon a sturdy and radiant Christianity. And as a result he is using all his educational influence, his extraordinary powers of race, convincing oratory, his wit and his wisdom as a committeeman—in fact his whole life—in the interests of cooperation and mutual understanding between the races." The Christian people of America may be unable to prevent these un-Christian contacts but it is ours to afford experiences that may in a measure counteract them and give evidence that race antagonism is not universal in our country.

What can be said for the attitude taken in California when the Presbytery of Los Angeles organized a Japanese church and secured a lot for building and the following circulars were distributed at a mass meeting of the enemies of the Japanese. "You sent your children to our schools; we stood for it. You opened your fruit stands; we stood for it. Now you want to build a church and we will not stand for it."

What a tragic condition our American-born Orientals are in! No matter how well educated and Americanized it is almost impossible for them to obtain a good position here, and to return to the Orient would mean for them to go to a "foreign country" where by no means a cordial reception awaits them. One of them says, "I think of myself, culturally a child of the Occident, but racially a child of the Orient. . . . Then here is my mission in life, to interpret the East to the West, and to contribute to America the knowledge accruing from my proper interpretation."

E. Stanley Jones in "The Christ of the Indian Road" says of our Immigration legislation: "The local whisper intended to deal with a local American problem was resounding around the world, cutting across the message we were giving India. Nothing spoke louder to the whole Eastern world than the recent action of Congress in passing the ill-advised and un-Christian Immigration Law. I wish America could see what she did in that bit of hasty legislation. Up to that time America held the moral leadership of the East. It was a moral asset to be an American. . . . It has been said that to repeal this law would be worth more than sending one hundred missionaries to the East. . . . I should go farther and say, that in certain circles those missionaries who are there now will either mark time until it is repealed or win

the people in spite of being Americans. . . . This legislation has broken our arms as we stretch them out in friendliness and good-will toward the nations of the East, and yet it is from Asia that we got one thing that is truly worth while in our civilization and the one thing that we look to to save us—Christ". It is ours to show that these acts do not meet with the universal approval of Christian America. The following resolution passed by the Federal Council of Churches embodies the sentiment of Christian people: "We urge a federal law raising the standards for admission into the United States, applying them to all nations alike, and granting the privilege of citizenship to all those admitted who qualify regardless of their race, color, or nationality."

RACIAL ATTITUDES TOWARD THE AMERICAN NEGRO

A banquet was given in Washington D. C. in honor of a group of bishops from which colored bishops in compliance with the hotel rules, were excluded. Of this incident Bishop Fisher of India says, "Our Christian message to India, China and Africa will have to bear the weight of this, one more racial sin. The message can go farther than our lives; and it is well for those of us engaged in this task to realize afresh that we cannot extricate ourselves from the responsibility of sharing, willingly or unwillingly, the reproach which attaches itself to our social and economic groups. . . . The missionary program today—in fact the whole Christian program—has ceased to be one of geographical expansion only."

Christian movements have been largely responsible for the marvelous advancement of the Negro in America. "To them belongs the credit for the fact that today Negro literacy has risen from ten to ninety percent; that there are more than ten thousand Negro college graduates; that sixty thousand Negro men and women are serving their people in the professions, as educators, ministers, physicians, surgeons and nurses, lawyers and judges, architects etc.; and that Negroes have distinguished themselves in all the arts, literature and the drama, painting and sculpture and music. The home missionary forces, too, have contributed much to the remarkable religious achievements of the Negro. Without their work there could have been no such record as that of today: forty-seven thousand churches with five million members, forty-six thousand Sabbath schools with three million students, and contributions of $350,000 to home missions and $200,000 to foreign work each year." The work of the Christian forces is not ended yet but the method of help has changed. Formerly we have worked rather *for* than *with* the Negro. *Christian cooperation* is the need of the present hour that the best in both races may develop. Both races have much to overcome that this wall of partition—race prejudice—may be razed that there may be brought about the Brotherhood of Man whose message will reach to the uttermost parts of the earth with the unfailing testimony, "Behold, how they love one another."

CAN RACIAL ATTITUDES BE CHANGED?

Our text suggests several methods by which much of race prejudice may be overcome and so our attitudes changed.

First, we can test the accuracy of our ideas about other races.

Second, we can get rid of the inferiority idea, founded on prejudice.

Third, we can learn to respect the mental achievements of other races.

Fourth, we can realize that the assumption of moral inferiority is also based on prejudice.

President Harding in his Birmingham speech quoted from Sir Frederick Lugard, ex-Governor of Nigeria: "Here then is the true conception of the interrelation of color; complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race purity and race pride; equality in things spiritual, agreed divergence in the physical and material."

Dr. Aggrey, his dark face beaming, said, "God knew what He was doing when He made me black; He wanted me to be black and not gray or white. I couldn't do what I can do if I had been any other color, and I don't want to be any other color."

"I seemed to climb a steep, ascending track
While just behind me labored one whose patient face was black.
I pitied him—but hour by hour he gained upon the path
Until he stood beside me—stood upright—
I turned in wrath,
'What right have you to stand beside me here
For I am white and you are black'—then paused struck dumb with fear,
For, lo! the black man was not there but Christ stood in his place,
And, O, the pain, the pain on that dear face!
I bowed my head and in contrition cried:
'Lo, after nineteen hundred years Christ still is crucified.' "

PRIDE AND PREJUDICE—A TRIAL BY JURY

By Mrs. John A. Crawford, Pittsburgh, Pa.

The Following plan was arranged by Mrs. Crawford for presenting Missions and Race Attitudes, Chapter IV. of NEW PATHS FOR OLD PURPOSES

Defendant—America.

Prosecuting Attorney.

Jury from audience.

Judge in robes.

Court Crier to announce entrance of Court.

Witnesses: 1. Chinese woman, pp 91, 92 (Told in first person).

2. Japanese Girl, pp 94, 96 (Told in first person).

3. American Missionary in Japan, pp 98, 101 (Told in first person).

Exhibits: a. A letter from Sherwood Eddy, p 102. b. A letter from Bishop Fisher, pp 102, 104.

America's defense: Admits that many believe Negroes inferior, pp 108, 117.

Testifies to work of Missionary Organizations: Tells of Inter-racial Commission.

Jury finds America guilty.

Sentence: Judge places America on probation.

Challenges Inferiority ideas, pp 108, 117. Advises America to get at facts, pp 117, 119, 120. Charges her to develop a new basis of understanding of all races, pp 121, 128.

Progress in Race Relations

By Robert B. Eleazer, Educational Director, Commission on Interracial Cooperation, Atlanta, Georgia.

IN the South's entire history there has probably been no sociological development more unique and important than the movement for interracial understanding and amity which took organic form in Atlanta in 1919, through the creation of the Commission on Interracial Cooperation.

The purpose of this organization and its affiliated state and local committees is to bring about better understanding, justice and fair dealing between the white and colored races. The Commission believes that the white race, as the more fortunate group and the one responsible for the Negro's presence in America, is under obligation to be both just and generous toward the latter. It believes further that the welfare and even the racial integrity of the two groups can be effectively preserved in no other way.

The results of this policy, as worked out by hundreds of interracial committees, have attracted nation-wide and even international attention. Though the Commission has made no effort to organize outside the South, similar committees have recently been set up in many northern states and cities where there are considerable Negro populations. The plan is even being put into effect in South Africa.

The organization of the work is quite simple. There is first of all a South-wide Commission, with a membership of nearly a hundred outstanding men and women, both white and colored. In each state there is a state committee similarly constituted; and finally in hundreds of communities there are local interracial committees made up in the same way. The method of these committees is very simple. It is all summed up in two words—conference and cooperation. They frankly face and discuss all points of friction or danger, and seek to obviate them. The Negro members are encouraged to lay bare any grievance or injustice from which they feel they are suffering, or any needs of which they are keenly sensible. The committee hears the case with open mind, goes into it frankly and sympathetically, and then takes such cooperative action for relief as the facts seem to demand.

In many communities the efforts of these committees have been notably successful. Assistance has been rendered in hundreds of educational enterprises for Negroes, involving millions of dollars; health campaigns have been promoted in every state, hospitals and tubercular camps established, clinics opened to colored children, public nurses employed; lynchings have been prevented, and in a few cases members of lynching mobs have been prosecuted and sent to the penitentiary; legal aid has been extended to Negroes in scores of cases in which they were being intimidated, persecuted, or exploited; sewers, street paving, water, lights, library facilities, rest rooms and other civic advantages have been secured for Negro communities; parks, play-

grounds, pools and other provisions for recreation have been established; Negro welfare agencies have been included in community chests; day nurseries and social centers conducted; colored probation officers secured —these are among a multitude of actual results achieved. In Atlanta, for example, the interracial committee brought about an agreement by which $1,250,000 out of a single bond issue was expended for new Negro schools, including a fine high school, costing $300,000.

In addition, a vast amount of educational work has been done to promote better interracial understanding and attitudes. Close contacts have been maintained with the great church groups through representatives on the Commission, by the presentation of the interracial message to conventions, conferences, synods, and the like, and through the church press. Courses on race relations are being conducted in sixty southern white colleges. The subject has been presented at every important southern conference of college men and women, and speakers, white and colored, have been sent into most of the colleges and well received.

A press service is maintained which reaches 2000 newspapers and magazines. The aim of this service is to interpret to each race the best thought and effort of the other and thus to foster mutual understanding, appreciation, and good will. From results in hand it is estimated that at least fifteen million people are being reached in this way.

No phase of the work has been more notable than the enlistment of southern womanhood. In nearly every state a group of women in positions of leadership and influence has been organized to cooperate with the state committee and to promote efforts along interracial lines in their respective civic and religious organizations. In every case, these women have made strong pronouncements against mob violence and in favor of even-handed justice for the Negro, particularly in matters primarily affecting the welfare of women and children. A great many local women's groups are working to the same end.

It should not be understood from the above that the race problem in the South has been solved. Only a beginning has been made; but it is a hopeful beginning. A method has been found that works—the method of conference and cooperation. A road has been discovered which, if consistently followed, will surely lead us out—the road to the hearts of men.

The Commission is headed by Dr. M. Ashby Jones of St. Louis, and its work in general is directed by Dr. Will W. Alexander from headquarters in Atlanta. Associated with these men are a research secretary, heads of the departments of women's work and publicity, a general field secretary and four secretarial assistants in the headquarters office, and six state secretaries in the field. Like most other organizations engaged in unselfish effort for human welfare, the Commission's resources of men and money are wholly inadequate to the vast task which it confronts. In spite of the progress that has been made, the need still seems limitless, while opportunity challenges on every hand. To meet the situation ade-

quately the field staff should at least be doubled and the headquarters staff substantially increased. Those who have means which they would like to invest in human welfare might well look into this opportunity.

TREASURE LAID UP
The Story of a Quaker Woman's Investment in a Human Soul.

The drama of race relationship, the sisterhood of women, black and white, and the possibilities which may lie before some tattered little Negro girl whom the throng passes by unheeded, were never better exemplified than in the life story behind a dramatic incident during the recent visit to Los Angeles of Mrs. Mary McLeod Bethune, President of Bethune-Cookman College and of the National Federation of Colored Women's Clubs. The National Federation had concluded its annual meeting at Oakland and many of the delegates had come on to Los Angeles, where a public meeting and reception were accorded them. Sitting on the platform beside Mrs. Bethune, who after a successful term of office had been re-elected President of the Federation, was a shy and modest little white woman. Probably few gave more than a passing thought to her presence or wondered as to its significance.

The meeting reached its climax. Mrs. Bethune had made a stirring address in which she pled for greater help and support for the underpriviledged colored girl. A delegation of club women brought forward in appreciation a beautiful bouquet, and the audience watched spellbound as Mrs. Bethune gathered it into her arms and laid it in the lap of the little white woman who sat there. Then she told a story which riveted the attention of every person in the vast gathering and left scarcely one with dry eyes.

It was this little white woman, Miss Mary Chrisman, who had given Mary McLeod her chance in life. As a child in a Quaker family, she had been taught to give one-tenth of her income to charity. As she grew up and became a school teacher, she continued the habit. The money which she contributed to the Quaker fund was appropriated toward the education of a little Negro Girl in the rice fields of South Carolina. Thirty years had passed. The only communication between the two had been by correspondence, and for many years that had been broken. Meantime, Mrs. Bethune, fired with the ambition to serve her people, had built up at Daytona, Florida, a great school for girls and had come to be recognized as the leading woman of her race. Just recently she learned that the woman whose meagre savings educated her was still living and in Los Angeles. That was why Miss Chrisman was occupying the place of honor on the platform, while beside her stood the product of her investment—the most outstanding Negro woman in the world today, whose life, poured out in unselfish service, has enriched the life of her race.

Having made her acknowledgment, Mary Bethune began to speak again. Tears were streaming down her cheeks and every heart was moved as she pled with the multitude present, rich and poor, to "invest in a human soul", the treasure that does not pass away.

A STRAIGHT WAY TOWARD TOMORROW—CHAPTER V

By Mary Schauffler Platt

Companions of the Way: Social Progress

By Mrs. John P. White, Xenia, Ohio

COMPANIONS of the Way! Our children walk not alone on their journey through life. Companions of all sorts are walking with them in closest fellowship. Some are bad and some are good; some are fortunate and some are unfortunate; some are weak and some are strong; some are sick and some are well; some are helpless and some are helpful.

The path along which they walk is not safe for any of them unless it is safe for all of them.

Time was when a man and his family were rather independent of others. In this age, relationships are interlocked and interlaced in a very intricate way. It is impossible for any one to "live unto himself". It is impossible for us or for our children to evade the responsibilities that we have for these companions who are traveling with us along the highway of life.

A BROADENING VISION

For many years the church was almost wholly concerned with one kind of service—that of direct evangelization and subsequent instruction. *This is still the fundamental work of the church.*

In recent years new responsibilities have been assumed by Christ's followers. Remembering the "Inasmuch" of the Gospel they have set forth in a very special way to feed the hungry, to give the cup of cold water to the thirsty, to care for the stranger, to clothe the naked, to nurse the sick, to visit the prisoners—in short to minister to needy humanity in any way and every way that they would minister to the Son of Man if He were needing ministrations.

The pendulum has swung far to the extreme and many fine folk have stressed Social Service to the exclusion of the necessity for a new life in Christ. Many such workers are doing wonderfully helpful things for the unfortunate but we believe that the service that will receive the Master's commendation will be that done in His name and for His sake.

CHRISTIAN SOCIAL SERVICE DEFINED

A few years ago the Board of Home Missions of the United Presbyterian Church issued *A Hand Book on Christian Social Service,* written by Rev. H. H. Marlin, D. D. From this little book we quote a part of the chapter on *"Christian Social Service Defined."*

Christian Social Service is not Socialism.

It is not offered as a substitute for evangelism. It is the servant of a vital evangelism.

It is the sincere practical application of the truth of Christ to the life of man.

It proclaims through Christ both the individual and social salvation of the race.

It teaches that the redemptive grace of Jesus Christ our Saviour extends to every phase of our individual and collective life, and that whatever

affects in the slightest way the welfare of man is not remote from the gospel of the Son of God.

It places new and striking emphasis upon the injunction that we are not to be hearers only but doers also of the Word of God.

It teaches that the regenerating power of Christ's spirit means not only a new man but also a new social order.

Christian Social Service seeks to feed the hungry of heart with bread from heaven and at the same time does not forget the need of baker's bread.

It teaches children how passionately Jesus loves them, and at the same time seeks to protect the children from the greed and rapacity that would exploit them.

Through the power of Christ it changes the man in the slum and at the same time seeks to abolish the slum.

It warns the boys against loafing in pool rooms and at the same time provides the boys with reading room, gymnasium, play ground, wholesome sports and recreation, and directs their boyish enthusiasms and energies into helpful channels.

It talks about the white robes of the redeemed and at the same time does not forget the need of strong shoes and warm clothing to protect from winter's cold.

It speaks of the beauty of our Father's House above, and at the same time seeks for His children decent houses in which to live in this world below.

It invites men to the house of God and at the same time seeks to secure for them the Sabbath so they may be able to acept the invitation.

It seeks to save souls from death and bodies from tuberculosis.

It baptizes infants into the Church of Christ and at the same time safeguards the milk supply from poisonous contamination.

It seeks to bring the Spirit of Christ into the souls of repentant men and at the same time seeks to lift the fear of dependent old age.

It seeks to bring the Spirit of Christ into the soul of a man and pure air into his home.

It seeks to bring sunshine into his life and sunshine into the rooms where he lives with his family.

It preaches the justice of God and seeks to have it established in our courts of law.

It is concerned about the unsaved of the community and it is also concerned about the unemployed of the community.

It passionately seeks fulfillment of Jesus' prayer "Thy will be done on earth as it is in heaven".

It has a vision of Jesus Christ, that great reconciler between God and man, as the great reconciler between man and man.

"Christ for every life and Christ for all of life" is the beginning and end of that movement known as Christian Social Service.

CHRISTIAN SOCIAL SERVICE IN OUR OWN LAND

Before looking over the great wide suffering world which needs this Christian ministry would it not be well for us to first look around our respective communities to note the needs and to observe the many

agencies organized to care for these needs.

Let no one assume that because most of the people in our neighborhood are comfortable that all are. At this very moment, in certain districts great suffering is being endured by women and children because of the un-employment of the husband and father. In addition to this one cause of suffering, sickness, death, intemperance, shiftlessness, family separations are added causes.

In all large cities and in most small cities there is some kind of an organization which ministers to these needy ones. Various methods are used to discover the actual conditions under which people are living. Occasionally there are frauds who prefer to accept help rather than work. These form a very small part of the cases which come before an organization for consideration.

Usually an experienced worker goes into the homes and investigates the conditions and recommends that aid be given to the worthy poor. In looking over the monthly report of a Social Service worker in a small city I find these items: 94 families helped, 11 single men and women, and 15 transients. Relief given in the form of groceries, coal, clothing, shoes, medicine, physicians services, milk, bedding and rent.

The women of the local churches made numerous garments for the League. Used garments were contributed in large numbers by the community, in addition to the money given. Milk was provided for tubercular and undernourished children; a trained nurse gave her whole time to caring for the sick in these unfortunate homes.

Multiply these figures by the thousands of the cities in the United States and you have a mental survey of the great extent of social service in our own land.

Every state in the union cares for its deficient and delinquent citizens. Our orphanages, industrial schools, schools for the blind, schools for the deaf and dumb, our sanitariums for tubercular cases, our schools and hospitals for the mentally sick are all kept up at public expense.

Added to these are private institutions. Orphanages and hospitals are maintained in whole or in part by individuals, churches, lodges and clubs. What city is there that claims to be up-to-date that does not have its child clinic?

Great sums of money are given by men and women to assist in many ways. In a recent paper is an announcement of a gift of $2,500,000 from one man, in a certain city, for endowment fund for a new Children's Hospital. This same philanthropist had previously given $1,250,000 for the same purpose.

No one in this Christ-blessed land need suffer if only his needs are made known to those who are prepared to help him.

SOCIAL PROBLEMS IN NON-CHRISTIAN LANDS

There is a new "Social Conscience" at work all over the world. Many agencies have contributed to the awakening of these lands. None has been of such value as the impact of Christianity. Wherever missionary work has been established there has always been stretched out a helping

hand to every type of unfortunate suffering humanity. This kind of work has made its appeal to people everywhere. Many times a non-Christian community has begged for missionaries because they wanted the "by-products of Christianity".

Katherine Mayo's book, *Mother India* has raised a storm of protest over India, not because she has said any untrue thing, but because she has presented the dark side only and has omitted mention of many splendid things that are being done by the Indians themselves to overcome the terrible conditions that prevail among the masses of the people.

For a good many years India's leaders have been attempting to relieve the unhappy condition of many of her classes. Many of them would like to think the idea original with themselves. Some of the leading thinkers, however, acknowledge that the life and teaching of Christians awakened them to the needs of their people. "Krishna Das, private secretary to Mr. Gandhi admitted to a missionary that the Hindus never would have attempted to solve the problem of untouchability, had it not been for the example of missionaries themselves. The impact of Christianity as lived by the third and fourth generation of Christians, has done much to inspire the work of great organizations such as The Servants in India, The Home of Service, Depressed Classes Mission, and others."

In a single copy of "The Indian Social Reformer" these subjects were discussed: "the movement for anti-touchability, the Hindu-Mohammedan problem, communalism and nationalism, the maintenance claim of a concubine, temperance, and education of women."

In China the Y. W. C. A. and the Y. M. C. A. are leaders in social service. They are lending aid in all movements for reform. They join hands with other organizations working against gambling, and working for sanitation, baby hygiene, better homes and citizenship.

A little picture of a "Better Homes" conference in China is thus related in the *Woman's Missionary Friend.*

BETTER HOMES

It is five o'clock of a short winter afternoon. Supper is over and the lamp lighted. The District Nurse, the District Associate and the Tall Missionary are catching their breath for the first time that day. By twos and threes women and girls begin to gather in their room.

"I hear you have a doll here and I want to see it," calls out one as she enters.

"Do you have a cape pattern?" asks a young mother, and presently she and her mother-in-law are bent intently over the garment.

"Let me hold the doll," one curious sister shouts as she elbows her way through the crowd.

"The doll is unimportant; it is the clothes for your real children that count," responds the District Nurse. "Have you any children?"

"No, I haven't, but I've come to the meeting and I don't want to miss anything," replies the curious one.

Seated on a box in the middle of the brick bed (the only unoccupied spot) the District Nurse demonstrates the hygienic clothes for a Chinese country baby, adding comments on how to

feed and care for the baby, until the church bell rings and, with patterns of various garments tucked under their arms, the crowd goes to the church to hear the preaching.

The Preacher Missionary is introduced. Hmm! A woman! The men plan to be bored and mentally decide to slip out and go home soon. In the back, one nudges another and they whisper together.

The missionary begins to speak on religious education in the home. "I can't understand a word she says," a woman near the front comments audibly to another. But by a reference to the children in the home the preacher gets their attention.

As she develops her subject, showing how the nation of tomorrow depends on the home training given the children today, the men forget to go home. The one who nudged his neighbor leaves his seat and quietly crowds into one farther front. He continues this process till he is safely lodged on the front row. Others lean forward. Bit by bit all visiting stops and only the street noises compete with the Best Preacher Missionary. This clear-cut, forceful message, delivered in excellent Mandarin and adapted to the needs and understanding of country people, urges the value of putting God in the center of the home and following Christ as their model.

At its close the district superintendent asks if they are tired. "No; it is still early; we would like to hear some more," comes from the audience. So the district superintendent launches into a sermon—on religious education in the home! Same theme, same message (with a new dress), helping to stamp the message indelibly on their minds.

STUDENT DISCUSSIONS

In Japan students are discussing in church groups such topics as these:

Necessity for socializing Christianity in the churches.

Emigration and population problems for the Japanese.

Enforced military training in the schools (a) of Japan, (b) of other lands.

The national disgrace (prostitution).

Shall we have Japanese prohibition of alcohol?

International education in our primary schools.

Disarmament.

Is it impossible to expect Christian attitudes in international diplomacy?

This list of subjects taken from *Japan Mission News* throws a flood of light on the attitude of young Christian Japanese toward the social problems confronting them.

HEALTH

No greater service has ever been rendered in non-Christian lands than that done by the missionary physician and nurse. Hospitals are connected with practically every mission. Today there are numerous hospitals and institutions supported by the peoples of these various lands. Our author asks the pertinent question "Which of them ever had such an institution until they were planted there by Christian workers?" We might continue the questions.

Who thought of establishing a hospital for the insane in China? A missionary. Who thought of establishing schools for girls in all non-Christian

lands? Missionaries. Who thought of training nurses to care for the sick in China? Missionaries. Who thought of teaching the blind in Egypt to read? Missionaries. Who thought of building refuges for lepers in India? Missionaries. Who thought of a sanitarium for tubercular patients in Syria? Missionaries. Who thought of establishing an Oral School for the Deaf in Japan? Missionaries.

We might go through every form of social service under whatever organization it is carried on, in China, or India, or Africa and in the background we would find the half century or century of Christian service which has been the inspiration of it all. China with all her learning, India with all her culture, Egypt with all her boasted history never thought of reaching out a helping hand to the unfortunate until Christianity took the initiative.

THE WOMEN'S MOVEMENT

Perhaps the most encouraging sign of the times in Oriental lands is the part women are having in all the new movements.

The objection of many an Oriental man to the education of girls has been —"They will no longer obey us". The education that has liberated these women has made them companions to men. It has given them a vision of service. They are asking—yes demanding certain rights and privileges not for themselves alone but for their sisters and for their children.

What do these women want? In China they want education for girls, a chance to work, and freedom from the opium curse.

In Japan they want freedom from the drink evil, and they are demanding that prostitution be abolished.

In India they are asking for prohibition of the drink traffic, for prohibition of opium traffic, for education for girls, and for juvenile courts with Honorary Women Magistrates.

In Egypt they are asking for equal education for boys and girls, for new laws regarding polygamy and divorce; for hospitals, orphanages, for sanitation and for a right to vote. The women of the Orient want all the rights and privileges that belong to free women over the world.

"Once more we hark back to those wise words, 'Evangelize the Inevitable'. Put Christ into the Woman's Movement; in America with her vigor and wealth; in England with her strength and widespread influence; in Turkey with her eager seeking for the best Way; in Africa emerging from darkness, dazed, bewildered; in India with her depths of religious consciousness; in China, trying to find herself in spite of internal strife and external oppression; in Japan as she takes her place among the powerful nations of the world and reaches out for greatness. Yes, put Christ into the Woman's Movement; let Him lead, direct, train, inspire and impart His own spirit, and then this will be a safe world for the children of today and through all the days to come." (text)

PROJECTS

HELP SOME SOCIAL SERVICE WORK IN YOUR OWN COMMUNITY.

HELP A MISSION HOSPITAL, IN HOME OR FOREIGN LAND.

HELP THE LEPERS.

SIDE LIGHTS FROM MISSION FIELDS

Companions in Her Villages

By Mrs. J. H. Stewart, Pathankot, India.

THE *Straight Way Toward Tomorrow* for India must lead through her villages, for India is a land of villages. Of the 26,000,000 population of the Punjab, 19,000,000 live in villages of less than 2,000. More than 97% live in towns of less than 50,000. So, in order to reach India, her villages must be reached.

A GLIMPSE ECONOMICALLY

A Hindu, in an article to the "Civil and Military Gazette" a short time ago, made the statement that 72% of India's population are peasants, mostly small farmers. Their crops, cultivated and harvested by hard labor, using the most primitive implements, usually go toward the payment of a heavy debt. A large percentage of these numerous debts, owed to money-lenders or shop-keepers at exorbitant interest, are incurred in marriage "arrangements," engagements, and marriage ceremonies. One of the main topics of conversation in a village is "bundabusts" for the boys and girls, or getting engaged.

The marriage system which obtains in this country, that of buying wives and having elaborate, expensive weddings regardless of financial circumstances, is a great hindrance to her progress, economically. Yet it is a custom which is as old as Hinduism itself, so entwined with it as to be part and fiber of it. Notwithstanding this fact, it remains that there must be a cutting loose from this enslaving custom before India's village people will begin to take an interest in affairs outside their own small circle.

As it is, what interest can be aroused in the minds of those who have that great debt hanging over their heads for life? How can they see beyond it? A Hindu widower, last winter, bargained for a wife to the amount of Rs 700 (rupees seven hundred). He receives twenty rupees per month wages.

A SIGN OF INDEPENDENCE

A Mohammedan young man paid a man four hundred rupees and some jewelry for his daughter. But a ray of hope comes in the fact that the girl's brother protested against receiving money for her. The brother is a motor driver for a Transport Company and has read and seen enough to be convinced that this is not proper consideration for a girl. We have heard of others who are of the same opinion, which is very hopeful. In this case, the couple were married, but the ceremony of the home-going of the bride had not been, nor would the father set the day for it, as is customary for the girl's parents to do. Months passed, but still no date set. The girl heard that the father was arranging to sell her to another man, which added to her discouragement. One day she "took the bit in her teeth", left home, and went to her mother-in-law, who gladly received her. People praise the girl for doing it, knowing the circumstances, even though "custom", that

thing stronger than law, would have required that she remain in her parent's home till the father saw fit to send her to her husband.

This is independence, as is seen practiced these days, among uneducated even. We expect to see it among educated, who have learned the ways of "civilized" countries; but that an uneducated girl should dare to act on her own and receive the approval of almost the whole village in so doing! Unheard of even a few years ago! What an opportunity for Christ and His gracious call! For those who are beginning to shake off shackles that have bound them for centuries, is there not a powerful appeal in the Gospel message? *Let us present it!*

A GROUP OF VILLAGE PEOPLE

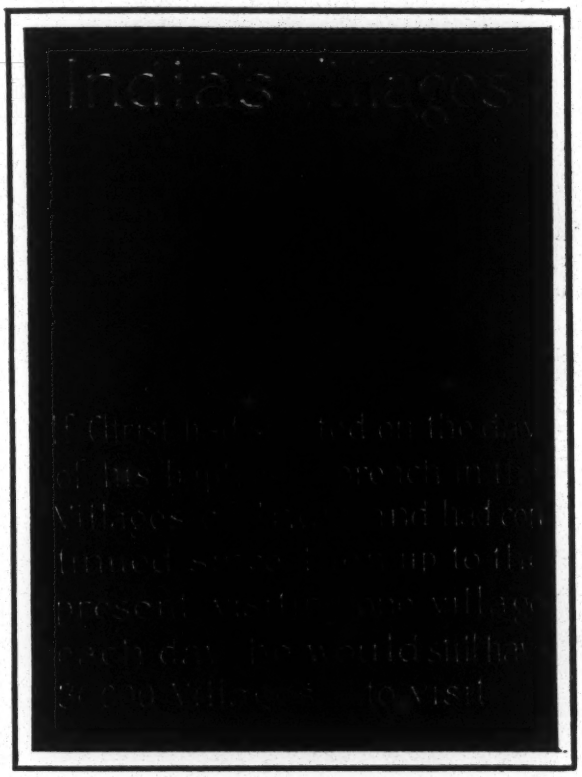
HEALTH MEASURES

One cannot see India without being impressed with the suffering of her people, physically. The terrible epidemics that, at all times, rage in the land, are like blighting winds to her progress. Families, even whole villages. are often wiped out by cholera, plague, or small-pox, not to speak of ordinary diseases, such as ophthalmia, malarial fever, pneumonia, etc., which cause so much suffering throughout the country.

The Government Health Department, Hospitals and Dispensaries, and Mission Hospitals and Dispensaries have done wonders, not only in ministering to the sick and suffering, but in attempting to eradicate the causes of these death dealing epidemics. Each District has its health officer who has had special training in Hygiene, and whose duty it is to introduce instruction along that line in the village schools and to advise municipalities as to health measures and sanitation. In some Districts there are Indian women Health Visitors, who visit and instruct in Hindu and Mohammedan girls' schools.

A movement, called "Health Week", was begun a few years ago by the wives of the high officials in the land. Its purpose is to give demonstrations, lectures illustrated with pictures, pageants and posters on

"Maternity and Child Welfare", and how to combat all sorts of diseases and epidemics. The "Child Welfare and Maternity Exhibition" is held annually in Delhi, the capital, in a large court surrounded by a wall which is lined on the inside with small stalls, each showing a splendid demonstration of proper care for the sick mothers and



children, proper sanitation and principles of health. It is adapted to India, and shows much careful thought, preparation and expense. Thousands attend and take notes to be able to carry back to their villages a vision—to some it seems a mere vision, for how shall the principles of cleanliness and sanitation that were seen demonstrated in that immaculate place be put to practice in a mud village?

Yet the enthusiasm spreads. Officers of Districts take it up. Indians who have seen an Exhibition are anxious to have one in their own village. If there is a lady Missionary near, her help is enlisted and that of the Municipal Officers of the town who, wishing to appear progressive, gladly cooperate, though they have no idea how to proceed. But, as the Secretary of a Municipality said to the lady Missionary, "We depend on you. You can do anything. We are at your command."

So, together they put on a two day's program, beginning with speeches by the leading men of the town. The "Numbardars", headmen of the neighboring villages, are invited and are also asked to advertise it in their villages. Not only they themselves come, but groups of women come to the women's meetings.

In some "Health Week Exhibitions", "dais" or midwives are given money prizes if they will attend all the meetings, hear all the lectures and pageants and poster explanations. These ignorant midwives are the cause of a great deal of suffering and mortality. Nurses from Mission Dispensaries often conduct classes for instructing them, each "dai" receiving a scholarship from Government as an inducement. Passing in the examination at the end of a two year course entitles her to a certificate which includes recommendation for practice.

One cannot overestimate the value of such work to the mothers and children of the land. It is getting at the root of almost indescribable suffering.

An Indian lecturer in Sialkot lately

said, "In order to raise India socially, we must begin by caring better for our girl babies. Our appalling neglect of them is the cause of the awful conditions which arise from the fact of there being only eighty women to one hundred men in the Punjab." Only those who see under the surface and understand even a little of the immorality in a land enthralled in darkness, can appreciate the significance of this statement.

Is it not a call to us to reach right into the homes, to serve, to instruct and enlighten mothers and children in order to save not only them but their neighbors' boys? Indeed, a close walk with the Master who "went about doing good", will lead us right down where the needy ones are, through doors ever open to those who will serve. These doors entered, the Master would speak to hearts seeking Life and Light and would draw them to Himself. Are you and I allowing Him to speak and draw through us?

A Straight Way Toward Tomorrow In Egypt

By Mrs. F. S. Hoyman, Assiut, Egypt.

"PREPARE ye the way of the people; cast up the highway; gather out the stones; lift up an ensign", cried Isaiah. Was he thinking of social work?

STUMBLING STONES

What are the stones that cause Egypt's child of today to stumble? A nurse showed some women the danger of water from poppy pods and opium but they replied. "What would we do with these babies crying around all day if we didn't put them to sleep?" An overdose often brings death.

Tea, boiled until the tannin and drugs are extracted, makes men neglect their work. They even sell cattle and mortgage crops for tea. Even small children drink tea and coffee and frequently smoke cigarettes. Chocolate and candies are doped with liquor to insure future customers for nefarious trades.

Some little girls said, "We do not wish to sign the pledge. It will be like a chain about our necks when we grow up and go to weddings."

Liquors are commonly prescribed as medicine, for example, a teacher was told to take whiskey three times a day in tea.

Little girls, manure gatherers, in city streets used a heroin solution to rob them of hunger. A fifteen year old boy, an addict of heroin, ran away from a hospital though his family had offered him land worth $100,000 if he would take the treatment and give up the habit. A drug addict told of 600 users of cocaine in his town. One man had even taught his six year old boy. An Egyptian doctor remarked, "You need not think it is only men who use cocaine. Whole families smell it, and its ravages are seen even in small towns. When I try to work for temperance here in the Delta people say, 'Why do you trouble yourself? It is not your busi-

475 Riverside Drive New York 27, N. Y.

ness if people want to ruin themselves!' ".

Of seclusion of women which so greatly hinders work in Egypt one lady said, "I lived for years in the same town as my girl cousins without seeing them. None of us were allowed to go on the street." Another added, "Yes, I can hold meetings in homes in Assiut where people are more advanced, but in my own town I could not possibly do so."

GOVERNMENT HELPERS

Space fails me to write of those who are gathering out the stones and of the way they do it. Government action in 1926 forbade cultivation of the poppy; in 1927 it greatly increased the penalties for the sale and use of drugs; teaching of the harm of narcotics is required in certain classes but as yet texts contain but little on it; the study of child welfare was recently introduced into girls' schools. The Prime Minister has just made the statement that earnest investigation is being made on the subject of a Prohibition Law. Added attention is being paid to public health.

INDIVIDUAL HELPERS

Under private auspices we note these. The Egyptian Temperance Society composed mainly of notables, does effective work in agitation and legislation. The women's "Work for Egypt Society", renewed in 1926, has done much for laws on drugs and child welfare. It has opened an effective welfare clinic in Cairo and one in Alexandria. Prominent in this work are several graduates of the P. M. I. Another P. M. I. graduate supports a sewing school which gives to many girls the opportunity of self-support so hard for an Egyptian girl to find. A welfare clinic is just now being opened in a needy town by another Christian lady. The Khayatt

A PASTORAL CALL

These two pastors, Rev. Gebra Hanna and Rev. Wahby Bulus, shown here in a village home are strong temperance workers. Lately they have held large meetings where many Moslems were present.

Cut Furnished from Mrs. George Moore Memorial Fund.

Girls' and the Wissa Boys' Schools in Assiut testify to the interest of these Christian families in helping others. The Assiut Orphanage, begun and carried on by Miss Trasher, an American lady, has now 500 inmates from one week old to aged men and women. Its support comes largely from Egyptians. What does it mean that these who have stumbled over the stones in the way are cared for and taught? A lawyer and his wife have a large rug factory which takes many hungry children from the streets and teaches them a useful trade. In this the Y. M. C. A. conducts classes with volunteer teachers. Another Coptic lawyer conducts a Bible School on Friday morning in the Coptic church. He has four hundred boys and young men, mostly from government schools which are closed on that day and open on Sabbath.

In our Egyptian church most preachers and teachers are active in work against drink and drugs. Several have temperance societies of young men. In a recent temperance meeting held by a pastor about one thousand people were present. Many of them were Moslem officials and dignitaries who were glad to hear "the Christian attitude toward drunkenness." When pledges were called for a great many stood.

CHRISTIAN MISSION HELPERS

The spirit of Christian self-sacrifice has always been emphasized in the teaching of our mission in Egypt. A university professor sent out to investigate the mission work in Africa said that the American Mission in Egypt seemed to be active in every line of social service. To make our temperance teaching more effective a regular course is prepared and is being introduced into all our schools. The Missions Temperance Committee by the aid of grants from the W. G. M. S. and the W. C. T. U. assisted by funds from the Australia W. C. T. U. has stimulated the fight against drink and drugs by letters, literature, slides, meetings and posters. A "Good Health and Temperance Exhibit" of a large number of English and Arabic posters has been shown and explained to at least three thousand students in Mission and Government schools and in many meetings, conventions etc.

أحذر الخمور

قال سليمان الحكيم :-

« في الآخر تلسع كالحية وتلدغ كالأفعوان »

مطبعة الحيط بالفجالة بمصر

Temperance Pledge Card used in Egypt—Translation "Beware of Strong Drink." "Said Solomon the Wise:—'At last it biteth like a serpent and stingeth like an adder.'"
Cut furnished from Mrs. George Moore Memorial Fund.

Temperance work not only saves men from the effects of drink and drugs but proves effective in the opening of doors for the presentation of Christ to Moslems.

As one thinks of the clinics, the street Sabbath Schools, house to house meetings, the orphanages and other relief work, the schools, the volunteer bands, the Christian Endeavors, the congregations, one realizes "that the Love of Christ constraineth".

Rejoice with us for the help and the helpers but remember always the millions of unhelped—then hasten in your own way to "gather out the stones" and thus "prepare the way of the Lord."

Social Progress in a Changing World

By Mrs. D. S. Oyler, Dolieb Hill, Sudan, On Furlough, Sterling, Kansas.

THE religion of Jesus Christ does not leave a man where it found him. That is true of an individual, but it is true of a nation in an even more impressive sense. Christianity transforms men. As a result we may expect to see lands once ignorant of Christ changed when His Light comes to them.

The path of the missionary in all lands can be traced by signs of genuine progress among the people. Christianity found the conditions of Europe very low when it was introduced centuries ago. Europe has been changed, not through a physical change in the people, but rather because there has been a change in the motive power in the lives of the people.

In every land where missionaries have gone a change has been noted. In most cases it does not come be cause the missionaries have specifically taught the people to clean up, or to change their mode of living. The person who goes with nothing more than a "clean-up" gospel, or a gospel of progress, will accomplish little because he is beginning in the wrong way. Progress is internal, not external.

A primitive people will not take up with innovations because they are suggested to them, or because they are urged upon them, but they gladly take up new methods when their worth has been demonstrated. The missionaries have been great agents in advancing civilization because they have exemplified it in their lives.

The primitive man does not ask if a certain health suggestion is approved by a board of health, nor does he care for the approval of the government. But when he sees that a custom or a mode of living is beneficial, he will take it up.

As an example of the way in which even primitive people take up with helpful innovations one might tell about the small-pox epidemic which raged in the Shulla country in 1920. The people were told of the benefits of vaccination. A few responded. Unfortunately the first vaccine used had deteriorated, and the work done was unsuccessful. Later consignments were good. It happened that

some of the first people who were vaccinated took the disease, and had it as badly as those who were not vaccinated. This stopped the people from coming for treatment. Their argument was along this line: "What is the use? Those who were vaccinated are no better for it." After a time they came in by the hundreds, and when asked the reason they said that those who had been vaccinated later had been immune to the disease, and they wanted that same immunity. Mothers carried their children some a hundred, and some a hundred and fifty miles to be vaccinated.

This same interest is shown when other diseases are successfully treated. It is also true when better home conditions are demonstrated to them. The home life of the missionary counts for much. The influence which a woman like Mrs. Giffen has had, can not be measured this side of eternity. In the missionary home the people see better preparation of food. And they also see the care which is given to the babies. They see that our children have better health, therefore they desire the same advantages for their little ones.

Looking at this social progress from another angle, it is most encouraging to see the progress which school girls have made in simple lessons in home-making, or in hygiene, and the care of those who are ill. This fact has been demonstrated in the Girls' Boarding School in Khartoum North, where the girls are given just such lessons, and where they are taught how to cook, and how to sew.

People are usually not low in the scale of civilization because they desire to be so, but because they are ignorant. The better way can not be followed by those who do not even know that a better way exists. The Biblical query, "And how shall they believe in Him whom they have not heard?" applies to all progressive measures as well.

GIRLS FROM BOARDING SCHOOL, KHARTOUM NORTH, SUDAN

And so in summing up the situation, those of us who work in the Sudan can truthfully say that real progress has been made in the living standards of the people, but best of all, many have come to know their Lord and Saviour, and all these other things have been added unto them.

Foreign Correspondence

SUDAN

Mrs. D. S. Oyler, Editor

ARE THE BLACKS LAZY?

By D. N. MacDiarmid, from "Life and Work in the Nuba Mountains"

Some of the African tribes are said to be very lazy, but this charge cannot be levelled against the Nubas. They are indefatigable in the cultivation of their chief crop, dura, or kaffir corn, which is a kind of millet. No sooner is one season's grain harvested than preparations are made for the next year's sowing. Trees and undergrowth are cut down with their diminutive axes, and grass roots and rubbish are piled up in heaps and burned. The Nubas well know the value of wood ashes for their fields.

The only instrument used for cultivation is the hoe, sometimes of iron, sometimes of wood, attached to a long pole ten or fifteen feet long. If the top of the pole can be decorated with feathers, or made into a rattle by means of a circle of iron wire, so much the better. By making a rhythmical noise with his hoe rattle, half the fatigue of the Nuba's labour is taken away. Even these Nubas who are in touch with a trading center, and have money enough to buy one, often despise the new iron hoes and stick to their old wooden ones. They say they are wider and heavier, and do the work better than the trade hoes.

Sometimes the mathematically-minded white man is inclined to criticize the shape of the Nuba fields. There is nothing straight; the fence of thorns goes in here and out there, and eventually makes a field a cross between a semi-circle and an irregular polygon. But why should he be bound by straight lines? Here is a good patch of ground, there is a bad one; he includes the good and rejects the bad. The white man running a fence through the same country would make his boundaries straight, and probably at right angles, and so include a vast amount of useless land and cut out some good patches that were out of the straight line. Many of the African's methods are not so foolish as they seem at first sight to be, and this is a good precept to keep in mind in considering African customs.

Before the first rains of the season fall, all the Nubas, men and women are out in the fields hoeing up last year's grass, and as soon as the ground has become properly wet the grain is sown. Until the new shoots appear above the ground the soil is left alone, but as soon as the growing grain is tall enough to be distinguished, and sufficiently well-rooted to stand it, the tedious work of weeding is begun. If left for only a short time during the rains, the dura soon becomes choked by the grass and weeds, and so men and women, boys and girls, must all lend a hand on the family plot.

Their dura is their life; it is bread and beer to them. Other crops are grown for luxury, a little maize, some sesame for oil, native cucumbers and marrows, and a few beans, but dura

is their staff of life. As a Nuba youth once said to me, "If we have water and fire and dura we can live. Other things are good, but not necessary." If their dura crop fails, they are in a bad way; they have to eat grass-seeds, which are difficult to gather in sufficient quantities, and which are not nutritious.

The Nubas also have a few cows and large flocks of sheep and goats, and there are usually a number of long-snouted pigs of varying sizes running in and out of their living rooms. Usually there are special huts for the cattle, but goats and pigs and fowls share the huts with the family. This over domesticity of their animals is rather a nuisance when one buys goats and fowls from them. It is not an unknown thing in our own houses to find a goat wandering around our bedroom and preparing to jump onto a dressing table, and we have suffered much from fowls that would persist in laying their eggs on the cushions on our canvas chairs.

As regards food, the Nubas might be called omnivorous. Practically anything that walks, flies, crawls, or swims is good for food. Frogs are not eaten, and are regarded as particularly loathsome, as are certain birds that eat them, but very little else that is of an edible nature comes amiss to them. As far as we have yet seen there are no totemistic ideas current among the Nubas, and there are therefore no objections on that score to their eating any of the animals of the country.

It seems strange at first to see a string of rats, like sausages with legs, frizzling over a Nuba fire, though, to be sure, these field rats are as clean in their feeding as rabbits; but it is passing strange to see the girls catching handfuls of large flying ants and eating them alive, and worse still to hear them crunching up alive mouthfuls of the loathsome beetles, known familiarly on account of their dreadful odor, as "stink beetles".

There are, of course, various prohibitions as regards food for the different sexes. Men must not eat certain things, and women and girls must not eat certain other things, but this is bordering on anthropology, and will be avoided here, as our knowledge of these customs is not yet complete.

Of industries other than that of cultivation our Heiban Nubas are entirely innocent. To the north of us, among the Koalib Nubas, there are a few industries; blacksmithing is carried on in a primitive fashion, rather curious ornaments of white-metal are manufactured, cooking pots of earthenware are made, and there is some knowledge of various other crafts, but the Heiban people are singularly backward in these respects. They can make their own wooden hoes, dress very roughly and make up into knife sheaths a little leather, make very rough baskets for carrying grain, and manufacture a few poor and un-symmetrical cooking vessels, but there their ingenuity or industry ends. Even their earthen-ware cooking pots they mostly buy from their neighboring tribes. Yet they are not deficient in skill. The little Nuba boys make very clever toy guns from dura stalks, with bamboo springs, and they show a good deal of initiative ability in fashioning models of anything that catches their fancy out of mud.

Primitive, naked, and unskilled as they are, they do, however, show uncommon ingenuity in anything to do with a rifle. As has already been stated the Nubas own large numbers of old rifles, and for these they make their own gunpowder, and load their own cartridges. Caps are made from wax match heads brought in by Arab traders, and I suppose sulphur finds its way in through the same medium. Charcoal and saltpetre for the powder they procure for themselves, and some of them make up a fairly powerful explosive. Their cartridges are of all sizes, and do not at all fit their rifles: the bullets are of lead or scraps of iron, and are calculated to make a very nasty wound if anyone gets in the way of them.

Unfortunately there are a lot of shooting cases among the people. A drunken brawl takes place, and not infrequently there is a shattered limb or a life lost as the result of a shot fired in anger. There is also in vogue a system of vendetta, by which, when a man is killed, it is incumbent on his relatives to kill the murderer or one of his relatives. It does not matter at all whether the victim is guilty or innocent: a life must be taken for a life.

Besides rifles the people mostly all own spears, and all of them have clubs or metal-headed walking sticks; but on the whole they are not a great fighting people, and much prefer peace. Discretion, as the better part of valour, is a well-known quality among the Nubas. One of their youths once told me that he would rather enlist in the mounted police than in the infantry, because he would be able "to run away quicker". In my heart of hearts I rather agreed with him, though it isn't the thing to say so.

These Nuba people are utterly ignorant of anything outside their own immediate vicinity. They speak of the Government, but they do not know who it is that governs them. Khartoum and Omdurman are to them far away foreign cities where the Turk comes from, and by Turk they mean foreigner — English, Scotch, Irish, Egyptian or Greek are all Turks. They have never heard of England or Egypt, and were, in 1924, quite ignorant that a European war had been fought. Gradually this ignorance is giving place to knowledge, and they can now distinguish between Englishman and Egyptian, but it will be many years before any cries of "Self determination" are raised by the Nubas of Heiban. They are well content with the present administration, which, while not interfering greatly with their tribal customs, gives them protection from raiding tribes of Arabs and hostile Nubas, and administers justice to all.

GAMES AMONGST THE NUBAS

The Nubas seem to have almost as many games and forms of amusement as most white children, and they enter into them with at least equal zest. Some of their games are purely for the sake of amusement, but others have also an eye to the main chance, and aim at the satisfying of an everlasting hunger. The following is chiefly about the former kind of game, but I must describe one game from which fun and food seem to be derived in about equal proportions.

First of all, several little boys make

toy rifles out of dry and hollow dura stalks. These they fill with strong and supple springs of bamboo, and load with grass stems pointed with long thorns. Very cleverly made they are, too. Then the troop of boys go off to look for large grasshoppers which they shoot with their thorn-pointed arrows. It is exciting and amusing sport but it is only half the game. When each boy has a good handful of fat-legged grasshoppers, they all sit down, and with two half peanut shells they gamble at "two-up" for the grasshoppers. The boy who wins the most has then the largest meal.

Our own school boys, living as they do right on our Compound, give us a splendid opportunity of studying their ordinary games. It always interests us to see them making clay models of whatever appeals to their imaginations. A few days ago all the boys had a craze for modelling and would play at no other games. They made horses and camels, donkeys and cows, camel saddles and water bags, rifles and men. Some of the models were very well done indeed. When the models are all made there is usually a horse or camel race. Each boy holds his toy horse in front of him, and they all gallop about the Compound, whipping themselves the while. Sometimes instead of racing their models, they ride about on sticks, just as one has seen so many other little boys do—and done himself—in more civilized lands. A very favorite game at certain seasons of the year is a kind of primitive hockey. Sticks like hockey sticks are used, and a stone or seed of palm tree is used as a ball. There are no goal posts, and no boundary lines, and no interrupting referee's whistle. The only rule is to "hit hard, to hit often, and if possible keep on hitting". The course may be a mile or two miles long. The idea of each of the opposing sides is to hit the ball in opposite directions. It means a lot of running, and is a very good game.

We often see our boys playing a game at night, when it is too dark to run about. A number of boys sit facing each other, side by side in two rows. A boy on one side then recites in song an invitation to a boy in the opposite row to come across the space between the two rows. While he sings his invitation he bangs one stone on another in time to his song. The invited boy then comes across in the funniest manner possible—waddling, crawling, jumping, or grimacing, and trys to make his opponents laugh. If he succeeds, then he takes the two stones, and his side offers the invitation to the others. If he does not make them laugh he returns discomfited while his opponents all spit at him.

Then there is a game (one which in various forms seems to be played all over Africa), in which two boys sit on the ground and toss pebbles into small holes in the earth. At first, to the onlooker it seems utterly meaningless, but by and by one sees that it is quite a good game, and that it requires quick mental training to play it well. The form in which I learned to play it was as follows: Into the five holes in front of me I had to put five pebbles each. Then from one of my holes I took all the pebbles and working to either right or left, according

to which hole I took them from, I put one pebble in rotation into each hole. Then my opponent did the same, and so we played until the end of the game. If, when I had finished dealing out the stones from any one of my holes, the last hole of my opponent into which I put a stone contained either two or four pebbles, I took these stones as mine, and the winner of the game was the one who secured the greatest number of pebbles. The stones in the ends of the rows are known as cows, and the other stones are goats. Of course, when this is played with peanuts as counters instead of stones, the winner has a good meal at the end of the game.

In addition to these, and many other truly African games, the boys are, of course, fond of football and various other introduced games, but whereas they play their own games of their own accord, they do not seem to play introduced games unless some one tells them to do so, and supervises them, though they seem to enjoy them greatly when started. Many of our boys rush about the foot ball field with great energy, and just now their one exclamation when they miss the ball or kick a goal is taken from a Harry Lauder gramophone record that has taken their fancy. It seems rather strange to hear these little black boys shouting out in very Scotch accents, "Maggie, Och Maggie."

But of all the games played none is entered into with such zest as their dances. Night after night, for hours at a time, with the perspiration pouring off them, boys who have been listless and tired all day will jump, and run, and stamp their feet in the most vigorous dances conceivable. This is especially the game for moonlight nights. Sometimes the dancing is to the accompaniment of rhythmical singing, but with a stamping of the feet on the ground in unison, that sounds like galloping horses. Most of these dances are picturesque, and graceful, and none, so far as I have yet seen, is objectionable.

Some of the stories we have told the boys in school have also added some new game ideas to their minds. Little Kundaki was running about the other day with a rope sling in his hand, and we said, "What are you doing, Kundaki?" At once he replied: "Ngyi gwadupo Goliath" (I want Goliath)' and then he slung a stone at some imaginary Goliath. A day or so later the boys were felling trees: it was fairly hard work, but they made great fun out of it. Each tree was a Goliath, and had to be hit with a stone from a sling before a boy could rush in with a tomahawk and cut off his head.

These Africans have many disabilities. There are many things lacking from their lives that a child ought to have, but in the matter of games they are rich and need no pity.

AFRICAN PROVERBS

"Pots are made while the clay is in good condition," the English equivalent of which is: Make hay while the sun shines.

"He weeps with one eye," meaning: He is insincere.

"You kindle a fire and leave it," that is to say: You are a talebearer.

"He is a calf of the old cow," or as we would say: A chip of the old block.

Inland Africa

Pressly Memorial Institute Song

SCHOOL OF MY HEART

Tune: "Skye Boat Song."

Chorus:
Speed on thy way, oh school of my heart,
Lift up thy standard high,
Loved of thy daughters, Leader thou art,
Forward, oh P. M. I.!

Nobly ye toiled,
Selfless and strong,
Heroes of former years.
Rest ye in joy,
Reap we to-day
What ye had sown in tears.
Speed on thy way, etc.

Founded in love,
Blessed from above,
Cherished by many prayers,
Truly thou art
Dear to my heart,
Dear as thou wert to their's.
Speed on thy way, etc.

Lofty thy walls,
Spacious thy halls,
Great may thy future be!
Champion of right,
Shedder of light,
Gladly we'll follow thee.
Speed on thy way, etc.

Home life secure,
Womanhood pure
Reigning in love's own realm,
This and not fame
Be our school's aim.
Wisdom, oh take the helm!
Speed on thy way, etc.

Rena L. Hogg.

ADMINISTRATION BUILDING, PRESSLY MEMORIAL INSTITUTE
Cut furnished from Mrs. George Moore Memorial Fund.

Pressly Memorial Institute Song

THE DEAR OLD P. M. I.

Tune: "O gin I were where Goudie rin."

Chorus:

O dear to me are the good old days,
The good old days, the good old days,
O dear to me are the good old days
Of the dear old P. M. I.

How close we sat in the schoolrooms packed,
But in work and play were our spirits gay,
For we loved our school with its kindly rule,
The dear old P. M. I.

O dear to me, etc.

In its garden fair all the space to spare
Was filled with classes of winsome lasses,
And a cheerful din when they gathered in
Filled the halls of the P. M. I.

O dear to me, etc.

But hearts were warm and anger rare,
Our dear old school was a house of prayer,
And many a blessing was garnered there,
In the dear old P. M. I.

O dear to me, etc.

Rena L. Hogg.

School Statistics

1865	Founded with three students.
1874	Boarding department opened and eleven enrolled.
1886	Entered third building.
1928	Dedication of new buildings five hundred and ten students enrolled. Total number of graduates two hundred and fifty-eight.

DORMITORY BUILDING, PRESSLY MEMORIAL INSTITUTE

Cut furnished from Mrs. George Moore Memorial Fund.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

DEDICATION DAY AT PRESSLY MEMORIAL INSTITUTE

By Minnehaha Finney, a Guest.

Pressley Memorial Institute, the Girls' Boarding School in Assiut, Egypt, has passed over a great and important stepping stone in her history. Founded in 1865 with three students, a Boarding Department was opened and eleven enrolled in 1874. The third building was entered in 1886. The dedication of the two new buildings took place, February 3rd, 1928.

At present there are five hundred and ten students enrolled. The total number of graduates during these sixty-three years is two hundred and fifty-eight.

There stand these two beautiful buildings in a grove of stately palm trees. These two buildings, the realized dream of two decades of prayer, and planning, and collecting of funds were dedicated by an impressive ceremony participated in by different friends of the institution and listened to by an audience of loyal friends said to number more than a thousand, seated in the large, many colored square-topped tent, such as is seen only in this land of Egypt.

Among these present were the Governor of Assiut Province, many notables of the city and a goodly number of missionaries from here and there, up and down the Nile Valley. Many of the Egyptian pastors from neighboring towns and villages and a host of former graduates with their friends, and many patrons of the school were present.

Dr. Russell, President of Assiut College, was Master of Ceremonies and introduced the different speakers after the reading of the Scripture by Rev. Mowad Hanna, the pastor of the Assiut United Presbyterian Church, and prayer led by Rev. Shahatta Owada, the pastor of the United Presbyterian Church of Mellawie, a neighboring town.

Mr. Metry Dewary, a prominent layman in the Egyptian Church gave a well thought through address on the importance of training our daughters. Next on the program were several songs rendered by a well trained choir of P. M. I. school girls, dressed in their school uniform, the white middy and dark blue skirt. Miss Liggitt and Miss Munn with the other American teachers who trained them deserve great credit and praise. "The girls looked like angels" as expressed in the write-up which appeared in the Arabic church paper, *Al-Huda*.

The most striking address on the program was that made by Mrs. Fahmy bey Wissa, a former graduate of the P. M. I. and a leader in the present Feminist Movement in Cairo. It pleased us all the way she put emphasis upon the careful training of our Egyptian girls in spiritual things. Very beautifully she paid tribute to all her former teachers and to those who preceded her own teachers and to those who have come since and are bearing the burden and heat of the day. As this modest well-spoken up-to-date Egyptian woman stood there and spoke so that every one in that large tent could hear every word she said and the fine thoughts these words conveyed, I looked at those three women sitting there on the platform—Ruth Work, Anna Criswell and Mary Thompson—and thought to myself, "dear hard working fellow-missionaries, Esther Wissa, and such

as she, are your crown of glory"! We all feel like mentioning in this same connection Miss Mary Work, known as "Miss Mary" to hosts of Egyptian girls, who in the capacity of a "short term teacher" has spent most of her life in the P. M. I. as Superintendent of the English Department. I long to mention the name of each "short term teacher" and each Egyptian teacher who has done so much to make this institution what it is but space does not permit.

Dr. Neal McClenahan in most acceptable Arabic well delivered, made the dedicatory address. Dr. Sawhill in English and Rev. Tewfik Salah in Arabic led in the dedicatory prayer in turn. Dr. Russell then sent off the audience to inspect the buildings, class rooms and dormitories.

At two o'clock p. m. about two hundred Egyptians and a number of American women sat down to a delicious dinner spread under the trees in the campus while the school girls likewise partook of their dinner near by. "Such a dinner"! A Thanksgiving dinner in good old America could not surpass it, especially when it comes to speaking of the turkeys.

The event of the afternoon after dinner was the organization of an Alumnae Association when the P. M. I. songs composed by Miss Rena Hogg were sung for the first time.

After that we all repaired to the Chapel. This was the idea of the Faculty so that all the graduates present and the former students would have a chance to become attached to this room of prayer. A precious hour was spent in prayer and praise and fellowship with God and with each other. So ended this Red Letter Day.

THE STORY OF FATIMA

By Miss Gudrun C. Estvad, Cairo, Egypt.

Miss Gudrun C. Estvad.

In Mataria, a village not far from Cairo, there is a home for native women and girl enquirers and converts, conducted by Mrs. Liggins of the Egypt General Mission. The need for such a home in this land where to confess Christ often involves bitter persecution, will be seen from the following story. The story will also to some extent give evidence of the cooperation that exists between the various evangelical mission agencies that are working for the cause of the advancement of Christ's Kingdom in this land.

Fatima was a goat girl, the daughter of a goat herd. Her mother with whom she lived had been divorced and had married another man. Her father had also married again. The child was quite neglected until a Moslem Bey who had taken an interest in her, sent her to the Old Cairo Hospital which was founded by the Church Missionary Society of the Church of England. She spent two years in the hospital, during which time she had several operations for glands. In the spring of 1924, Mrs. Liggins was asked to take her into her home and teach her to read that she might become a ward maid. So, she came—a wild child, untrained, and a bigoted Moslem. She stayed for one year, and in that year a decided change came over her. The Lord seemed to be working, for she grew self-controlled and gentle and Mrs. Liggins remembers one day when she seemed specially to yield herself to the Lord. Her mother would come to see her every two or three months,

and seemed happy to have her in the home.

In the spring of 1925 she was not well, and went back to the hospital. She was suffering from bilharzia, a disease of the glands, common in Egypt. Her mother often came to see her as her home was near by. Then, the day she was to have come back to Mrs. Liggins', her mother came and dragged her home from the hospital. She was afraid of the Christian training the girl was getting, and wanted to get her away from Christian influence. The mother, of course, had legal right over her, as she was still a minor, so nothing was done; she was left with her mother.

It was in July that Fatima walked into Mrs. Liggins' one day, and told the sad story of the intervening months. Because she wouldn't swear by the prophet and do other evil things, and because she had confessed that she was a Christian, she had been beaten: her mother had tried to throttle her. Sometimes her mother had taken her away and locked her up in unknown places for a couple of days at a time. During May and June she had been sent as a servant girl to Sheikh Aziz and Moneera, his wife. This is of interest especially because these two, unbeknown to Fatima's mother, were converts from Islam. Sheikh Aziz is a teacher in the "School of Oriental Studies" where new missionaries of the various mission organizations usually go for their language study. He told later how Fatima used to get up early in the morning to sing and pray. Her devotion impressed him greatly, and was an inspiration to his own life. In July he and his wife had to go to the coast. It was Fatima's plan to return home for one night and then go out to Mrs. Liggins'. She went home. The next day she pretended that she was going out to buy some sweets. This did not arouse any suspicion, so she reached a street car in safety, and started out for her destination. The trouble was, however, that she did not know the way. How did she get there? She got there by faith. As she rode she prayed "Oh Lord, hold my hand, for I am small." And as she was thus praying, some children of Kamil Mansour Effendi got on the car, and in friendly fashion the children began to talk together. Fatima told where she was going but that she did not know the way. The others then asked her to accompany them home, promising their father would show her the way. Kamil Mansour is one of the outstanding converts from Islam, and is a prominent and fearless evangelist, working under the auspices of the American Mission. It is the witness of such lives as his that gives courage to the missionaries, and impetus to the work. He had a talk with Fatima, and then sent his eldest daughter with her to the station. Thus she reached her destination, divinely guided. About half an hour after her arrival, however, in walked her mother, extremely angry. I said she walked *in*, but she really got only as far as the door. Mrs. Liggins happened to be alone, so told her to come back some other day when not so angry.

A few days later Fatima's half sister came, and said she wanted to learn the things that were taught there. In reality, however, she had come as a spy, and after a couple of days left. During these anxious days Fatima came several times to Mrs. Liggins and stated that she never wanted to return home, for her mother had nearly killed her. And, too, she now wanted to be baptized. Much prayer was offered up in her behalf. Mrs. Liggins had the feeling that something was going to happen.

It was Sabbath morning, July 26. As usual, the girls started out for church, this time accompanied by Miss Jamieson. Mrs. Liggins went to the gate to see them off. They had only got across the bridge when screams were heard. Mrs. Liggins ran. There was Fatima, held by the

throat by her mother. Fatima was clinging to one of the girls and had got entangled in her "malaya", (loose outer garment worn by most Egyptian women). Her mother was trying to get her disentangled, and finally succeeded in pulling her away from Mrs. Liggins, who also had got hold of her. She was dragged to Mataria, from whence they took the train to Cairo. The next day her mother gave her five piasters to pacify her, but she was determined to return. She managed to get as far as the train, but just before it started, she saw her mother and her stepfather who were looking for her. When they discovered her, she turned to two native evangelists who happened to be on the train, and asked them to take her. Then her mother started to beat her, and people around them in the train began to protest. But when they heard that she was a Christian their sympathy vanished, and they pushed her out of the train. The news of this was brought to Mrs. Liggins by the two evangelists.

Fatima was now taken to the police station to be whipped because she wouldn't stay home. The authorities favored her coming to Mrs. Liggins', until they heard that she wanted be become a Christian . They would not beat her, however. They looked up her birth certificate—her real name is Farida, not Fatima. When they had finished at the police station, her mother took her home, tied her legs and arms, and thrashed her. For weeks she could hardly move for pain. When, three weeks later, Mrs. Liggins managed to see her in her home, she was still weak, and the marks were still on her body. With her mother and her sister she was now being daily sent out to gather bones from rubbish heaps, from morn till sunset, taking them to a factory. Mrs. Liggins had only time to say, "Trust in Christ, and He will take care of you." Three times after that she had tried to see her, but without success, and for a long time she hardly ever heard of her. Last winter, (1926), Miss Sells of the Church Missionary Society saw Fatima's own father, and he informed her that he wanted Fatima to be at Mrs. Liggins'. He would be willing to sign a contract to hand her over to Mrs. Liggins for five years, on condition that she should not be baptized. But Mrs. Liggins would have to take the responsibility of getting hold of her. In November, Mrs. Liggins went again to try to see her, but succeeded only in interviewing the mother, whom she then asked to come out and get some clothes Fatima had left. About a week later the mother came, and Mrs. Liggins gave her also some money Fatima had left there. Then she asked her why she didn't bring Fatima out with her sometime, saying, "There is no anger between us." "Because you want to make a Christian of her", answered her mother. "But that is God's work, and not ours", said Mrs. Liggins. Then the mother said that she didn't want Fatima to lose the day's wages coming out to Mrs. Liggins' would involve. Mrs. Liggins then offered to pay her fare and a day's wages if she would bring her.

About the 7th or 8th of January she came,—eighteen months after her precipitous departure. Kamil Mansour Effendi was in the house, and she was taken upstairs to speak to him for a minute. He asked her asked her about her faith, and found that she had seemingly lost hope. He gave her a very earnest talk, and before she left, Mrs. Liggins gave her the assurance that if she ever needed a home, this house would be open to her. That seemed to cheer her.

Fatima had earned about L. E. 15, which had been put into land in her mother's name. She had also acquired a couple of gold earrings. On April 6th she came again to Mrs. Liggins' with her mother and told that her mother had procured a position

for her in Helouan, in service for some Copts. "When there," she said privately to Mrs. Liggins, "I shall be free to come to see you without mother knowing anything."

And so it happened that on April 19th she walked into Mrs. Liggins' home again, this time alone. She said that she had fled, and wanted to stay. The day before her mother had been to see her, and had wanted to take her away from Helouan. She had begged her mother to wait a while before taking her away, as she was so happy there, and the next day had taken the opportunity to get away. She wanted Mrs. Liggins to protect her. On the 20th about noon, the mother arrived accompanied by the man who was going to marry her sister. They were determined that they were going to take her away by force, and the mother was so angry that Fatima was kept locked in. Three times the mother tried to race upstairs. At last Mr. Swan was sent for, and Mrs. Liggins told the mother that if she would go to the garden, she could talk to Fatima through a window. She did this, and said some very dreadful things to her daughter. The man with her offered to marry her instead of her sister, if she would just come away. Then the mother demanded her earrings. Quietly Fatima took them off, saying as she did so, "Christ is better." Then Mr. Swan arrived in his motor car, which had a quieting effect on them, and they finally left. A message was sent to Old Cairo to Miss Sells, asking her to get in touch with the father, and bring him. He was still willing to sign the contract, but wanted to see Fatima first. So it was arranged that he should come next day with an evangelist from Old Cairo. The mother came too, and when all were gathered, Fatima was brought down. She was asked if she really wanted to stay, and her mother tried hard to puzzle her. A contract was finally made out, binding for one year, and to be renewed annually. It provided that she was to stay if she wanted to, but was not to be forced. No one had the right to take her away by force, and no one might baptize her; nor was anyone to expect payment for her. Mrs. Liggins first signed her name. Then the father put his seal to the document, and finally the mother added her thumb print. It was a solemn occasion for deep thankfulness to God for victory in a battle against the mighty forces of the evil one. That document does not entirely safeguard Fatima. It would be possible, if the mother got her away again to hide her that she might never be heard from again. But she is now legally free from the old restraints, and can we not trust the God who so marvelously has been her help and stay in the past, to continue to protect her through the years to come? Her story is not finished, only begun, as she stands still at the threshold of life, in spite of her harrowing experiences. Who knows what mighty plans of service God has yet in store for this dearly bought child of His?

Oh, what if the one we have failed to uphold
By the prayers that we did not pray,
Should fall in defeat at the battle's front,
Or falter along life's way?

Do you think that the fault would be wholly hers
If, weary and sick at heart,
She failed to render some service true
When we did not do our part?

—Lillian M. Weeks.

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

MRS. J. H. STEWART
Pathankot, India, New Editor for India.

A SHORT TERM TEACHER'S IMPRESSIONS OF INDIA

Dear friends:

Having arrived as a teacher in Woodstock School, Landour, Mussoorie last July, I am still in the stage of first impressions when all sights and events are very interesting. I must say that I am beginning to realize how limited are the mental horizons of humanity; for already this seems almost the most important place in the world, whereas at home it had never occurred to me that any place other than America could ever become one's real center of interest.

WOODSTOCK AND SURROUNDINGS

The School, which has grown so that last year it enrolled about three hundred pupils, is certainly an interesting place. Thirty-five children of United Presbyterian Missionaries were enrolled, while seventy-five percent of the total enrollment were Missionary children, American and English. Classrooms have been so crowded that at last work has been begun on a new recitation building, to include thirteen classrooms and the library; an additional wing, including a much-needed auditorium, will be built as soon as sufficient funds are forthcoming.

The location of the school is superb, the scenery being as imposing, I suppose, as any in the world, whether one looks down across the plains, across the range upon range of hills on either side, or back onto the snow-capped peaks of the Himalayas. I shall never forget my first view of them bathed in the light of a glorious sunset.

THE WEATHER

Though we sometimes complain to one another of the cold, we have certainly nothing to complain of, for we are never obliged to suffer the extreme and enervating heat of the plains. Indeed, Mussoorie is quite a summer resort. In spite of the fact that it rained steadily for a week after my arrival and continued almost as steadily for another month, it being the summer monsoon season, I have all respect for Mussoorie weather. October and November were gorgeously spicy, invigorating months; even though occasionally a cold fog did roll up from the valley and enfold everything as if in icy blankets.

DOWN ON "THE PLAINS"

My first experience on the plains, aside from the trip up from Bombay, I had at Annual Meeting of the Mission in Sialkot in October. Such a visit gave the Woodstock teachers, a splendid chance to meet the Missionaries, who are the most hospitable, kindly group of people I have ever met. Now this winter during our holidays, when it's really too cold at Woodstock for comfort, I am having the opportunity of visiting a number of the Mission stations and becoming acquainted with these busy people.

THE TAJ MAHAL

Before coming to the Punjab, however, I made a short visit to Delhi and Agra. Everybody has heard so much about the lovely white marble Taj Mahal at Agra, that there is little to say of it, except this: if ever you can possibly see it, do so, especially by moonlight when it seems too ethereal and delicate and yet at the same time too massive to be real. For pure beauty it is a spiritual treat, while its influence on India's ancient regard for womanhood is incomparable. The beautiful old tombs and other buildings of red sandstone and white marble are strong reminders of what we Westerners are prone to forget, that India, though struggling against many gigantic problems, has a glorious heritage of beautiful and enduring buildings and other works of art.

CAMP LIFE IN INDIA

IN CAMP

I spent a week in the Pasrur and Badomali camps, the kind of place where one gets the closest contact with the people. I even experienced a camp-move when I was still more impressed by the compactness of the whole outfit and the convenience with which it moved. Fords out there are certainly a cause for thankfulness, for we made a move in part of an afternoon which would have taken the whole day by means of camel train, I was surprised to learn that, in part of Pathankot District, where there are no roads whatever, moving has still to be done by camels.

The railroad through Badomali was finished only a year ago; hence the people there, though not far from Lahore, have been so isolated that they are very curious about us and our ways.

A joke on me was interesting especially because it illustrates an attitude of mind at which we smile, though many of us have the same feeling about our own language. When women came around the tent, and, in course of conversation, found that I said nothing, they asked why. At the answer that I did not know the

language, they nodded, and, nudging one another, said, "Poor thing! She can't help it; she's not' all there!" That reminds me of another I have heard here. One of the village women said to a Missionary, "Aren't you glad you came to India and learned Punjabi, so that you can understand what is said in Heaven?"

At a Communion service in a village, the telling of Bible stories by members took the place of a sermon. During the service, we noticed that an old woman, long a faithful follower of Christ, was crying very pitifully. When asked afterwards why, she replied, "I couldn't help it when I thought what a sacrifice God made in sending His only Son for us." The fact that her only son had recently gone to be a servant to the Missionaries in Badomali, some six miles away, was so concrete an example of separation that she thought she conceived as never before the greatness of the plan of salvation.

In the northern part of the Pathankot District, the hill-people live in very scattered small groups instead of the larger villages, one finds in the plains. Their houses are well constructed and beautifully clean, that is for mud huts. I'm sure I never used to think that a mud hut could be really clean, but now I know better. Though the people are Hindus, there being no Christians in that particular section, they listened attentively and sometimes bought Gospels. They seem quite different in temperament from other villages I had seen, asking none of the prying questions one hears in other places, such as, "Are you married? If not, why not? Do you expect to be? Are you women sisters? Is one of these women your mother? etc."

FINALLY

Sometimes the workers become discouraged, not so much because there are not enough converts, as because those who have professed Christ do not live up to their light. Yet, after all, we do expect a great deal of them, especially considering their lack of education and training and the centuries of oppression. I would not suggest lowering the standards for them; rather, I should say, we ought to raise our standards for the mass of so-called Christians in the homeland of whom so much more ought to be expected because of their enlarged opportunities.

Sincerely,
Marian Templeton.

"WHAT GOD HATH WROUGHT"

Miss Esther E. Moyer writes from Lyallpur, happy over the result of some of her efforts. The first "basti" (quarters for the out-castes) Girls School was opened in Lyallpur in June, 1927. "It required weeks of hard work before I could get the parents to cooperate in sending their girls. For a time, it seemed that Satan would win the victory. The number dropped down to seven and these were always subject to calls, to go and cook the food for the family, or care for the baby. If they failed to respond at once, they would be driven off with curses. We held on to God, that He would fight the battle for us.

I wish you could have attended their Christmas "jalsa" (celebration). Twelve girls and their mothers came to the mission compound, dressed in clean clothes, their faces bright and happy. The teacher, one of our Lyallpur girls, a cripple, must walk with a crutch. She had prepared a fine program of songs and Scripture recitations. Only seven months before, they were a dirty, ragged, rude bunch. As I looked at them Christmas eve, I could truly say, "What hath God wrought?"

Four girls had finished the Primer. They received dolls, the others received bracelets. The mothers too were proud of their daughters and with happy faces testified to the change in their lives.

Since Christmas, the number has

reached sixteen. I covet more than anything else, your prayer of faith, that each girl who is brought under the influence of this school may come to know Jesus Christ as her personal Saviour."

THE NOURSE-CLIFFORD WEDDING

Never before in all its days did the Church in Pasrur experience such a transformation as was wrought upon it on the morning of the first of November. Potted plants, trailing vines, white curtains and aisles roped off by white and green ribbons completely metamorphosed the usual dingy room into a bower fit to welcome the bridal party of our own Viola.

At eleven o'clock, after Miss Cowden had sung a beautiful song, the strains of the wedding march played by Edna Ward heralded the approach of the bride's party. Evelyn Tromans as bride's maid, was charming in a gown of green georgette, with a hat of white. Little Margaret Whitfield and Ruby Clifford were dear and winning, as little flower girls always are. The bride, beautifully dressed in a soft white dress and a veil of darned net, came down the aisle on the arm of Mr. McKelvey, who gave her away. Mr. Clifford was accompanied by Mr. Ralph Moor. The ceremony was performed before an arch of green and white by Rev. J. G. Campbell. Miss Val Franscen sang a benediction, after which the entire party returned to the White Memorial Hospital for a reception and luncheon. Pasrur is very sorry to lose Viola but rejoices with Mr. and Mrs. Clifford in their happiness and prays for them a long and joyous life of service together.

Mrs. J. G. Campbell.

McNARY-BROOK

Miss Luanna McNary and Mr. Brook, of the Gospel Mission to the Lepers, were married in the Chapel of the Home for Women in Gurdaspur, on January 4th. Miss McNary has served for three years as a teacher in Woodstock School, Landour, having been sent out by our Foreign Board.

Miss Emma Dean Anderson writes, "We thought they had a very pretty wedding, and I was glad to have these young people in our home. Miss McNary's parents are friends of mine and have contributed liberally to the Home. Mr. Brook came out on the same boat I did two years ago. He is a very fine young man, deeply consecrated to the Lord's work."

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

"ABBA PAULOS"
(Father Paul)

In the courtyard of the Queen's Palace there was a great hue and cry as a soldier struck an old man, clad in a leathern cape with a monk's cap on his head. An officer siezed both and sought to know the cause of the trouble. The soldier replied, "This old man is bad, he is spoiling our church and teaching from the Foreigners' Bible. (The Holy Bible in any language but the ancient Geiz, so little understood, is so called.)

The officer informed the aggressor that he could not beat a man for his beliefs and the two were chained together until a trial could be held, as is the custom of the country. For a week the two were lodged in the Government prison, a most unwholesome place indeed. The old man, like the Apostle of old from whom he has taken his Christian name, Paulos, used every moment of his time to preach Jesus Christ to all the many prisoners waiting trial for various causes. During the week he neither

ate nor drank for there had been many attempts to take his life and he feared poisoning.

Abba Paulos was converted on his way to Jerusalem many years ago. He was then a zealous priest of the Abyssinian Coptic Church but he came to know Jesus in reality not in name only and a change came over his life. Like Paul of old, he was more zealous for the Master than any-one of his fellows and his history is a most interesting one. Many times imprisoned, beaten, threatened with death unless he recanted he remained more and more steadfast. At length he became a member of the Swedish Evangelical Church in Abyssinia but he never left off his old monks

PRIESTS OF THE ABBYSSINIAN COPTIC CHURCH

The head or Patriarch being seated in the center.

Cut furnished from Mrs. Geo. Moore Memorial Fund.

leathern cape and cap nor his constant work of preaching Jesus to those who knew Him not, though they might be priests of the Church.

On one occasion he had been imprisoned because of charges brought by his enemies, and his Swedish Missionary friends arranged for a trial to be held without the usual delays and when he was brought out he said, "Why have you got me out so soon there are many in that prison that have not yet understood that Jesus died for them!"

The incident that I started with occurred within the past few months and when old Abba Paulos appeared at the Swedish Mission worn and weak from a week's fasting he startled them with the news that he was leaving their church. Upon inquiry he told the story of the charge against him and the pressure that was brought to bear on him to come back into the native church. "If I can preach the Gospel of Jesus Christ without hindrance I will leave the Foreigner's Church and come back to the Abyssinian church", he told his antagonists. Then of course it all had to be in writing, as is the custom of court decisions, but the crafty opponents had managed to mislay the old man's eyeglasses on the day the paper was read and afterward, when he had signed it with witnesses he found that there was no clause about his freedom to preach, only his signed statement that he would leave the Evangelical Church and come back into the Abyssinian Church. He then became the aggressor and demanded that the falseness of these priests be brought to trial before the Patriarch of the Church. This great power admitted that a wrong had been done him in deceiving him as to the contents of the paper he signed and then —unprecedented act—said he should have the privileges he craved—teaching the truth in Christ Jesus. Now old Abba Paulos is going in and out among the thousands of priests in this city, reading the Gospel in their own language and proclaiming Jesus Christ to one and all unto the end that they should not be satisfied with being born Christians but that they might be reborn into the fullness of life and liberty as he knows it in his Savior.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

MRS. HENRIETTA LEE HARVEY

Those who have been in any way connected with Egypt for the past sixty years or less, cannot think of the American Mission apart from Mrs. Harvey. As long as the oldest active missionary or the oldest Egyptian pastor can remember Mrs. Harvey was there. There was no department of the work, nor any place in Egypt in which she was not interested but her tenderest thoughts seemed always to be for the Fayoum, where the first ten happy years were spent and where the great sorrow of her young life was marked by a little mound in the corner of the churchyard.

Mrs. Harvey was a true help meet to her husband Dr. William Harvey in all his missionary labors.

Mrs. Harvey loved Egypt and the people of Egypt, whom she served for more than sixty years. Her life was filled with loving and devoted ministries which found expression in countless ways. We think of the many girls who were educated by Mrs. Harvey—girls who would never have had the opportunity but for her interest in them.

"Given to hospitality" characterizes Mrs. Harvey. For fifty years in Cairo she has had "The House with the Open Door". It was always her pleasure to welcome the new comers, to care for the missionaries who were always passing to and fro, to entertain the tourists, to serve dinners to groups of teachers, theological students, and Bible Women. Often a European girl, stranded and friendless, found shelter and counsel here.

In a still larger way this house was an open house to the English soldiers. The drawing room was theirs certain evenings of the week. Through the help of Mrs. Harvey and Miss Anna Y. Thompson who always assisted her, young men far from home and mother, young men constantly tried and, tempted, found in the devotional services, new courage and strength to meet life's battles.

The weekly prayer meeting was held in the same drawing room, and the Christian Endeavor meetings on Sabbath evening.

Mrs. Harvey's hands were never idle. Like Dorcas of old, she made many little garments for friends who needed help. While visitors chatted and soldier boys sang and played games she knitted. Every baby—American, European, Egyptian—within the circle of her acquaintance received a pair of dainty bootees.

Mrs. Harvey was noted for her generosity. It was literally true that she stretched forth her hand to the poor: she reached forth her hands to the needy.

The Master recounting her many services said to her on February 22 "Ye did it unto me"; "Come inherit the kingdom prepared for you".

A MESSAGE FROM THE PRESIDENT OF THE W. G. M. S.

DEAR WOMEN OF THE CHURCH:

For eight months our minds have been turned toward the 1928 Convention to be held in Buffalo in June. May God richly bless all you dear people who have written us of your faithful remembrance in prayer of the work of the Convention.

We thank God, indeed, that the love of Christ constraineth you to perform such a beautiful and helpful task.

If we were asked what the greatest desire of our heart is in regard to the coming Convention, we should say it is that each of you who attends may receive that fullness of blessing which God intends you to receive when He places His hand upon *you* as a delegate or visitor. No one will attend that Convention by chance. It is all God's plan and He has distinct purpose in sending you as well as those who bring the reports and messages. Let us all listen very carefully as He tells us what to do.

How much we have for which to praise God during these past months! The restoration to health of some of His servants who have been removed from active service for a time, the increased interest in God's word the world over, the news from fields abroad of the working of the Holy Spirit in the hearts of men and women leading them to cry out for someone to show them the Way of Salvation, the blessings which came to the many young people who attended the Detroit Student Volunteer Convention—these and many other instances of His great love give us much reason for rejoicing and thanksgiving.

The 1928 Prayer-Cycle is in our hands and it is a gem. What a service it helps us render if we use it rightly! Let us remember to add the names suggested by Mrs. H. C. Campbell from time to time.

In this Prayer Cycle and in *The Womens Missionary Magazine* it is very easy to learn which of our missionaries are home on furlough. Will the delegates kindly make note of these, learn all you can about them in your society, from the Magazine of past months or years, and from the church papers, keeping your information in a note book if you so desire; then when you see their names on the program you will feel acquainted with them already. It may be that you will bring some questions to ask them, arising out of your thoughts and prayer for their work. Of course we intend you to do the same with the workers in the Home Fields, who are always in this country.

The Womens Missionary Magazine of July 1927 contained fine pictures of the Women's Board and other officers. If you who are a delegate have not had the pleasure of meeting these splendid women, personally, you may commence by studying the above named number of the Magazine, then you will feel quite at home with them in Buffalo. Let us all come in the spirit of prayerfulness and helpfulness for each other, then we will be sure to go away rejoicing that God permitted us to meet together

whether as His servants we be well known or obscure as far as the world is concerned.

We are endeavoring with God's direction to plan a program which shall cover all our needs but we depend upon you, the women of the Church to pray the power into it, without which that program will be only a cold, dead thing, but filled with the power of God will speak down through the ages yet to come.

Your's in His Service
Mrs. R. Francis Hall.

* * *

WHAT THE WOMEN OF THE UNITED STATES WANT

The Woman's National Committee for Law Enforcement is appealing to the united Christian womanhood of this nation to demand officers "whose public pledges and private performances uphold the Eighteenth Amendment." To require "all platforms and all candidates to stand unequivocally for the support of the Constitution of the United States."

This Committee is *"not an organization but a cooperating committee"* which under the leadership of Mrs. Henry W. Peabody is calling state wide meetings throughout the country.

It is not too much to say that every right minded woman in this Christ-blessed land wants this country made as safe as possible for the children and youth. She wants a strict enforcement of the prohibition laws; she wants every community within the commonwealth to become a law abiding community.

* * *

"WE THE PEOPLE" AND OUR CONSTITUTION

"We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish the CONSTITUTION for the United States of America."

In order to make people more familiar with the CONSTITUTION, which today is held in light esteem by those who disagree with the Eighteenth Amendment, the WOMAN'S NATIONAL COMMITTEE FOR LAW ENFORCEMENT has issued a little booklet with the above title. This is written by Mary Clark Barnes.

The Citizenship pledge of Native-born youth of Ancient Athens is matched by "The Red, White and Blue Pledge" for all American citizens.

Let women remember that there is a Nineteenth Amendment also which makes them citizens, and places upon them an "inescapable personal responsibility" to uphold the constitutional government.

Order from Woman's National Committee for Law Enforcement. 1 Arsenal Square, Cambridge Mass. Price, per copy, postpaid 25 cents, 5 copies for $1.00.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

TITHES AND OFFERINGS

"If we only had the money
That belongeth to our King,
If the reapers of God's bounties
Would their tithes and offerings bring,
Then the windows of the heavens,
Would open wide at His command
And He'd pour us out a blessing
That would overflow the land.

If we only had the money,
It would give redemption's song
To weary hearts now crying out,
"How long, O Lord, how long?"
And the thirsty land would blossom
And the waiting isles would sing,
If—we only had the money
That belongeth to our King".

Almost one-third of this thank-offering year has passed. Are we expressing our gratitude to Him day by day? His blessings to us are abundant. If we stop and think back to the first day of this year we can see His guiding hand all the days. One good way to remember His mercies is in the monthly meeting of the missionary societies—Women's, Young Women's and Juniors. At least ten minutes should be given the Thank-Offering Secretary in each program. She should plan something attractive and interesting. The following leaflets will be very helpful in building the program for the year.

The Home Council—Thank-Offering Box, Miss Davida Finney.

A Thank-Offering Service in Assiut, Miss Mary L. Thompson.

Egyptian Givers, Miss Elizabeth R. Balleny.

Why I Give A Thank-Offering, Mrs. J. P. White.

The First Thank-Offering at Ezel, Mrs. J. C. Alter.

What Is A Thank-Offering? Miss Ida B. Little.

Our Thanksgiving and Praise—Book Mark, Mrs. O. H. Milligan.

Life Directorships, Mrs. H. C. Campbell.

The Christian's Song of Thanksgiving, Mrs. Mary Clokey Porter.

Mrs. Morgan's Quarter, Kate Summer Gates.

How To Settle The Missionary Problem, Willis R. Hotchkiss.

History of the Thank-Offering, Mrs. O. H. Milligan.

The Mission Of A Missent Thankyou Box, Mrs. T. L. Thompson.

Faith In The Unseen In Giving, Mrs. Mary Clokey Porter.

Will Your Gift Be Your Richest and Best?, Mrs. Mary Clokey Porter.

Enlarged Gifts, Mrs. Mary Clokey Porter.

Life Membership Fund, Mrs. J. B. Hill.

Thank-Offering Questions for Monthly Program (10 in set), Mrs. Arthur A. Charles.

The Evolution of the Jug Habit, Miss Jane Martin.

Duties of a Thank-Offering Secretary, Mrs. O. H. Milligan.

Lost Thank-Offering Boxes, Mrs. O. H. Milligan.

At Life's Daily Crossing, Mrs. O. H. Milligan.

Why Give a Thank-Offering, Mrs. S. E. DuBoise.

Our Thank-Offering, Mrs. E. A. Campbell.

Gratitude, Mrs. O. H. Milligan.

Prayer Our Best Preparation, Mrs. O. H. Milligan.

The Story the Thank-Offering Blanks Tell, Mrs. O. H. Milligan.

JUNIOR HELPS

Three Junior Maids.

Esther's Thank-Offering.

The Junior Thank-Offering—Why?

The Missionary Potato.

What a Child's Penny Did in Saving Souls.

Prayers in Verse.
A Gift That Was Not A Gift.
Boy's Thank-Offering.
"Self-Denial Week."
The Gift Without the Giver.
Why Every Junior Should Give A Thank-Offering.

THANK-OFFERING BEARERS

One of the interesting features each year at the General Convention, is the Thank-Offering service. One delegate from each presbyterial has a part in this service. One delegate is appointed by her presbyterial to take this part. As soon as the appointment is made, please notify the one chosen and also send her name and address to the General Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa. Some presbyterials neglect this and confusion occurs. May we receive the name of fifty-seven women before May 15, 1928.

WHICH PRESBYTERIAL WILL BE THE FIRST TO SEND THE NAME OF THE DELEGATE WHO WILL BE THANK-OFFERING BEARER FOR THEM?

PRAY FOR A BLESSING ON THE THANK-OFFERING SERVICE IN BUFFALO, JUNE 19.

Life Members

From Feb. 1, 1928 to March 1, 1928.
$25.00 each.

678. Katherine L. Mead, In Memoriam, By Mt. Lebanon W. M. S.
679. George L. Mead, In Memoriam, By Mt. Lebanon W. M. S.
680. Mrs. Agnes McAllister, Whitinsville, Mass., By Whitinsville W. M. S.
681. Mrs. J. O. Springer, Freedom, Pa. By her husband.

CORRECTION

490. Mrs. S. M. Armstrong. In memory of two daughters, Mrs. Lulu McKenzie and Mrs. Anna McCormick.

Bible Readings

71. 1 Peter 2:4-8.
72. Josh. 24:32.
73. 1 Cor. 10:4.
74. John 17:24.
75. John 1:11.
76. Job 1:1-8.
77. Job 1:6-12; 2:1-7.
78. Rev. 12:10.
79. Ezek. 14:14.
80. Job 42:16.
81. How were the children of Israel employed by the Egyptians?
82. What order did Pharoah make in order to limit the growth of Israel as a nation?
83. Where stated in New Testament that Moses **chose** to suffer with Israel?
84. How did the people receive him as their leader?
85. When called by God to begin definite leadership, how was Moses employed?
86. What excuses did Moses offer for non-acceptance of the call?
87. How did God graciously meet this weakness in Moses?
88. Where in New Testament recorded that God **tempts no man?**
89. Is Christ's sacrifice for sin for the man who keeps his heart hardened?
90. Where is Christ spoken of as "slain from the foundation of the world?

Study for the Month

OUTLINED PROGRAM

MAY

Devotional Service. Scripture—Lu. 10:25-37.

A STRAIGHT WAY TOWARD TOMORROW—CHAPTER V.

NEW PATHS FOR OLD PURPOSES
CHAPTER IV.

1. Social Progress.
2. Race Relations.
3. Side Lights from Mission Fields.
4. "Pride and Prejudice"—Trial by Jury.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1927—1928

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorie, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

1903 1928
Anniversary Year

NEW YOUNG WOMEN'S SOCIETIES

Wheeling Presbyterial reports a new young women's society at St. Clairsville. It is named for Mrs. Caldwell of Egypt, the Margaret Caldwell Circle. It has 14 members.

We have become familiar with the transferring of young women's societies to the W. M. S. division. Now we can report a transfer from the Jr. M. S. division to the Y. W. M. S. The first to be thus reported is from Lake Presbyterial, Cochranton K. D. society, Phyllis Regan, president. It is probable that several new organizations can be reported soon if the inquiry for organization literature means anything. Please send in data promptly.

TOO LATE!!

How we abhor these two words when they indicate that we have lost out in reaching the hoped for goal! If no pennant is awarded to a presbyterial the coming June, it will be because somebody was too late. It was perhaps too late when the presbyterial began to work for the award. April is the latest time to begin. If the presbyterial begins to work in January before the convention, its chance for winning is so small that it can hope for nothing. No presbyterial is fully organized in Young Women's work. So far as is known none is perfect in having every society upholding every department of work; at least, no presbyterial with several societies can yet claim this unless the reports coming in April 15th reveal such a rosy state. Most presbyterials are short on mission study and but few qualify as to the Y. W. rally.

This is April. Begin now to round up societies. If no pennant can be awarded in Buffalo because somebody was "too late," your presbyterial can surely qualify in another year. Which presbyterial will be first to put "too late" in the discard?

COURTESY

Now that a new year for societies is opening, it might be fitting to consider this old yet ever new topic. What is courtesy? Does it or should it have a definite place in our lives?

Webster tells us that politeness or kind treatment constitutes courtesy. There are books and magazines that speak much on the subject. They tell you just how to conduct yourself at particular times. You must say thus and so when accepting a kindness or hospitality. You must express yourself in a certain form in greeting, in accepting or giving introductions or in parting from friends, especially your hostess. Then, you must observe certain rules in conversation besides a hundred and one other things. Indeed, so many rules are laid down that one is kept so busy thinking what the right thing is that she forgets how to do it or muddles it in the doing!

Now, it is all very fine to be able

to conform to set rules; to always do the proper thing at the proper time; to "put your best foot forward"; to so deport yourself that your friends will be proud of you. Ordinary nicety demands this, yet one can be so decidedly proper and so stiffly courteous that she takes away from the joy of living!

Politeness is another term for good breeding. Well bred people are polite or courteous. Such are not what we know as "opinionated", but state opinions for the purpose of helping another to right thinking. Some people think politeness entails the non-expression of opinion even on vital matters lest you offend. What are brains for if not to think? Of what use is reason if you form no opinions? What good is your opinion to others if you keep it to yourself? It is not lack of courtesy to differ from another, but unnecessary argument in a social gathering shows a lack of self-possession and may be termed ungracious or impolite.

Veiled sarcasm is most impolite, especially when the motive for it is to discredit the high standing of another because of jealousy in your heart. Even those who otherwise appear courteous may cut a friend to the heart by some insinuation. Plain spoken but thoughtful people are more courteous than the suave, polished one who shoots darts from this same smoothness.

How one may follow the stylish forms of courtesy and yet overlook the element of kind treatment! By the lifting of an eye-brow, a chilly nod, a "stranger" smile to an old time friend who is scorned because she does not belong to the *new* set, or does not supposedly measure up in dress or polish, a hurt hard to heal is made.

When we allow so-called courtesy to hush us as to our convictions lest we be called peculiar; when we go with the crowd so we will not be "marked" people; when we are satisfied to be "a good fellow", we have lost the true meaning of courtesy for we are kind neither to ourselves nor others. How does such a type fit in with your parents' earnest labors and prayers to have you a worthy daughter? How does it recommend the efforts of your devoted Sabbath-School teacher? How does it uphold the hands of your pastor as he gives out his life to you? How does it carry out the mission for which you were sent into the world? Does it make your life fine so that others seeing you will be led to glorify God also?

Courtsey is more than *appearing* well; it is more than using a *soft* voice and a *gentle* manner; it is more than being able to say just the right words at the right time. It is "doing unto others as you would have others do unto you." It is being a true gentlewoman. It is to be like Jesus, giving due consideration to all.

"Be ye kind one to another, tenderhearted."

Methods

You will surely send in your new program when you know how far-reaching may be its influence. One of our London readers of the *Womens Missionary Magazine* has a desire to see some of our programs. Her interest was caught as she read the Methods page. And, by the way, *if you can spare two copies,* it will be easier to answer far away calls.

Miss Mary R. Magill of 414 Rohrer St, Greensburg, Pa., has sent the Y. W. M. S. program. The program committee does not shirk work assigning itself a place on each program to present its message. At this time a subject such as the "Magazine" or "the offerings" is to be presented in an unique way. The society is to be

hostess to the mothers and other members of the W. M. S. at one meeting. The November program carries an extra note regarding the sending of Christmas messages to the foreign representatives.

* * *

The Women's Foreign Missionary Society of the 1st N. S., Pittsburgh, Pa., (perhaps the only strictly foreign society in the denomination) is 90 years old this year. In several of its monthly programs, a prayer group is listed to meet one-half hour before the beginning of the meeting. It may be that most missionary societies deal too little in definite prayer. Miss Elizabeth Trimble, 904 Publication Building, Pittsburgh can give you further information.

* * *

Second Cambridge Y. W. M. S. through Mrs. B. F. Enos of 203 N. 10th St., Cambridge, Ohio has forwarded its program. Roll call exacts attention and effort asking for helpful suggestions for the year, verses of Scripture, current mission news, etc. A "Missionary Magazine Birthday Party" is being planned for next fall. Write any of the above mentioned parties should you care for detail in any of the programs.

Whose fault is it?

You sometimes hear people say they do not belong to the missionary society because it is so slow and tedious. The following items suggested in a letter to Miss Anna Milligan by a society holding her name may interest you. This society in Greenburg, Pa., at one of its meetings enjoyed a dinner of the covered dish variety, "substantial stuff" and "lots of goodies" being plentiful. Red candles adorned the table and a valentine at each place served as a favor. The center piece was a long basket filled with red tulips with tulle to give the finishing touch.

This society has a definite financial interest in Miss Eleanor Macon-achie of India and Miss Ruth Williamson, a Greenburg girl, of Egypt. Because the society is thus linked up with missionary life may be one reason for the enthusiasum manifested. Another possible cause for interest may be found in the *original* work on the program. The program committee presented an original sketch built around the money given outside the missionaries salaries and the Thank-Offering.

If, as Christians, the bulk of our talent is expended *outside* of the church and her different agencies, need we wonder if interest lapses *within* the church? Whose fault is it if the missionary society is weak or uninteresting? No doubt the one who finds it so tiresome is one of the persons who is contributing to its failures.

Mrs. Lester Andrews of Red Oak, Iowa, writes that the Red Oak society is piecing a quilt just for pastime, but expects to send it when finished to the Tama Indians. The society arranged a study on "Who's Who" (sketches of noted negroes, etc.) for one of its meetings. In connection with this meeting, a radio was arranged for to listen in on Harry Burleigh as he sang. His singing was wonderful.

* * *

Miss Myrtle Crooks of the Parnassus Young Women's society has sent in some items of the year's work. Quite interesting don't you think?

Of course, what we want you to know first is our Thank-Offering returns. Our goal for this year was set at $175.00 and we received $293.-10, with five Life Members. There was no personal solicitation, but it was kept before the girls at each meeting by our Thank-Offering Chairman. The Senior Society had a prayer circle in which a great many of our girls joined.

Our girls had charge of the mid-week Prayer Meeting one evening,

and one Sabbath evening we attended the church service in a body, and one of the girls read the Scripture lesson, and our girls' quartet sang.

Our Work Committee was quite busy this year. This is a report of some of the things it led in: In May it had a bake sale which netted $35.00. This was held in order to get some money for our contingent fund to be used for flowers for the sick, and for any incidentals. Of course, we do not draw on our regular fund for such expense.

The value of the donations to the Annual Lawn fete for the Home for the Aged (including cakes, candy and money) was $18.00.

In September at the Annual Day for the Orphans' Home, we sent 25 dozen cookies.

Our October meeting was in charge of the Work Committee at which time a barrel of clothing was sent to Frenchburg Mission, value about $65.00.

At the November meeting a box of stationery was sent as a Christmas present to Mrs. Ruth Lobaugh Walker at Gorei, Abyssinia.

Then at Christmas time we sent toys to the Children's Tubercular Hospital at Mt. Alto.

The social life of our meetings has also been kept up, and in October our Social Committee had charge of a very delightful Hallowe'en party to which husbands and friends were invited and which was thoroughly enjoyed by all present.

At present we have 82 members with very few who might be classed as inactive. We did have a few more, but some have moved.

At our Pastor's suggestion, at a recent meeting a committee was appointed to arrange for a Prayer Circle in connection with the evangelistic campaign in February, and it has arranged to meet for ten minutes each Sabbath morning after Sabbath School. On one Sabbath there were 17 present.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 304 S. Hiland Ave., Pittsburgh, Pa.

Every reader of the Magazine has heard of "deputational work". The Assembly gives a territory to each of its Boards, through which that respective Board or its representatives may send a deputation in order to present the work and the claims of that Board to the people living in that particular geographical district.

This year the Foreign Board was assigned to the Nebraska Synod and the Pacific Coast. They had a team of thirteen persons in all, six ladies and seven gentlemen. Dr. Taylor was in charge of the team and made all its arrangements, itinerary, etc. Of course the missionaries and the ministers all travel on clergy fare certificates, which saves quite a sum of money. He sends a very interesting report to our Treasurer from which I glean a few facts. There were thirteen persons in the team. There were six hundred individual addresses, ninety-one congregations were visited, and 25,779 people sat in the different sessions addressed by representatives of the team. In each congregation it was arranged beforehand that an offering would be given. That was all the expenses, aside from furnishing entertainment for the missionaries, that the congregations were expected to meet. The total cost was $2927.74. The offerings received were $2743.09, leaving the cost to be divided between both Boards of only $184.65. Can anyone imagine the result that will follow those nintey-one

gatherings of the Lord's people together, where prayer and praise abounded and where the whole time was taken up in discussing the affairs of the Kingdom? We are allowing the readers of the Magazine to get this peep behind the scenes for the first time, I think, to show them how the Board of Foreign Missions does plan and how amiable and loving the cooperation between both Boards is. Can you imagine such a stupendous work done for such a small outlay of money? Therefore our grateful thanks are due and are hereby extended to the ninety-one congregations in which these meetings were held, for the offerings that were given for this work. Surely they were generous. Let us all pray that the Master will bless the effort thus made to the upbuilding of the Kingdom and the saving of souls.

We have received a very interesting report from Miss Carol E. McMillan of the Mary Clokey Porter Girls' Boarding School. You will remember that we have already printed Mr. Bell's splendid report of the building and also the report of the equipment that was bought and paid for in America. It was also told that there would be a miscellaneous expense item to follow, of articles which were bought in Egypt, saving transportation, and of articles that were made in Egypt a great deal cheaper than we could possibly duplicate the same articles for in America. We will condense her excellent report and just give you the totals. Please remember that almost everything had to be bought for equipment, and the chairs and the other articles of furniture that they had in the rented building all had to be painted and done over in order to make them presentable with the new furniture. They had to have a hot water heater, all sorts of kitchen utensils, fit up the bath room with towel racks, etc., mosquito netting all over every bed, everywhere. They had to have mattresses made and pillows, and in order to do that, they had to buy ticking. They do not have laundry equipment as we do in America, but they have copper washtubs. They had to have blackboards, step-ladder, bed spreads, etc., etc., etc. Then they had to have somebody place all the chairs in the chapel and the desks in the school rooms. They had to pay the customs and transportation from the vessel to Tanta. They had to pay the customs and transportation of goods that were sent by the Women's Missionary Societies through Mr. McClellan. For everything in fact that came from America, they had to pay the transportation and customs. They had to install electric bells all over the house. They had to make clothes cupboards in every room. They had to buy material for curtains and make them. In fact time and space both forbid further enumeration of all they had to buy and all they did buy in Egypt. They sent us an itemized statement down to the expenditures of fifteen and twenty cents, which amounted to $4,285.95.

There is still equipment to be bought. The teacher's sitting rooms, the reception room for the parents of the children who come to see the principal, are to be fitted up. They only furnished one dormitory, because they didn't think the second would be needed, but now they are sure the beds will have to be furnished for the second dormitory before the school opens in September.

The people in Egypt are just like the people in America. The parents like to attend school entertainments, so they had three in December, on the twenty-sixth, the twenty-seventh and the twenty-eighth. On the afternoon of December twenty-sixth was the kindergarten party for the mothers of the kindergarten children. On the twenty-seventh was the school program for the men, and on the twenty-eighth the same program for the women. It was the first public program since coming into the new

building, and everyone was greatly pleased. The Mudir, an officer corresponding to the Mayor of our city, graced the occasion on the night of the twenty-seventh. The only reason they had two nights in succession was because they had more people than the chapel could seat, so that altogether they were able to invite and entertain eight hundred people. The chapel seats about four hundred.

Altogether we are sure you all unite with us in gratitude to our Heavenly Father that He has made possible the establishment in Egypt of such a splendid memorial to our beloved Mrs. Porter, and one which we feel sure will be greatly used of the Master in training the girls of Egypt for Christian womanhood.

As intimated in the March Magazine, our normal teacher, Miss Esther Ganter of Khartum North will have

ESTHER M. GANTER
Cut furnished from Mrs. Geo. Moore Memorial Fund.

arrived at her destination before this number of the Magazine reaches you. Miss Ganter is the granddaughter of Mr. M. L. Armstrong of Los Angeles, California, who is a staunch United Presbyterian, his daughter being Miss Ganter's mother. Her father being a Baptist, she confessed Christ and united with the Baptist Church early in life. She went to Berkeley, California, to get her college education, and while there attended the United Presbyterian Church and Sabbath School during the whole four years. The Baptist Board having more applicants than it was able to send, Miss Ganter was obliged to turn to her Mother's Church and ask for appointment under that Board. En route to New York for sailing, she visited her aunt, Miss Armstrong, of Coraopolis who brought her up so that we had the pleasure of introducing her to our Tuesday morning Prayer Meeting. She made a fine impression. Everyone who met her was charmed with her in every way. We think it is beautiful to look back and see how the Lord was training her to be a missionary in the United Presbyterian Church by sending her for four years to the Church and Sabbath School in Oakland, so that she is no stranger to our people nor to our methods of work. She has taken her letter with her and will unite with the Church in Khartum North. We pray that she may prove a great blessing to that school and the girls with whom she comes in contact. She will not undertake any language study at the present time, as Miss Grove comes home on furlough, and Miss Billington will not be through with her course. They still need one more teacher for that school. We would like to have another normal trained missionary, if possible, to go to Khartum North. The school is in a very flourishing condition, as is also the William Little School in Wadi Halfa.

Addis Ababa needs a graduate nurse. Miss Brooks, from Assiut Hospital, very kindly consented to go with Dr. Finley to help out in the distressing time of which you have read, when three were down almost at once with typhus. She expects to leave Abyssinia in July. Miss Ruth Beatty will then be the only nurse in that hospital. Just imagine one nurse for day work, night work, to supervise all the kitchen arrangements, meals for patients, etc., etc. It simply is

an impossibility. Will you pray that the Lord will thrust out a competent Christian nurse, full of zeal for the Master, who will go to the George Memorial Hospital in Addis Ababa, as soon as she is elected? She ought to be there before Miss Brooks leaves.

There are numerous things that need yet to be secured before that hospital is properly equipped. For example, we need an X-ray department badly. There is no way to examine fractures, broken bones, or any other of the mysteries that an X-ray picture reveals. We also need an electric light plant very badly. In fact we could not operate an X-ray machine, unless we had electric lights, and then just imagine a hospital with lamps or candles. We are merely telling our readers our needs. We are praying the Lord to send them, and He will, but He works through human agencies. No one is interested in the things of which they know nothing, so we are doing our best to keep you all informed that your interest and your prayers and your gifts may follow, as the Lord shall direct.

Dr. Finley has gone back to Egypt. We are deeply indebted to him. At the time of the last letter from Dr. Pollock, he was entirely alone, but was expecting the new doctor, Dr. Stuart Bergsma, sent out by the Foreign Board to arrive in the near future.

The Annual Meeting in Abyssinia was marked with harmony and a spirit of devotion. It took a month's time for our representatives from Addis Ababa to go and return, the entire journey having to be made on mule back, with no roads, and paths of from one and one-half feet to two feet wide. We know little of the difficulties which our missionaries in a new and undeveloped field meet, but the Master knows and He helps them to encounter them everyone bravely and successfully.

Dr. Hunsberger and Miss Stauffer still continue to improve in India. The first named is probably on her way across the ocean at the present writing.

We are working hard getting ready for annual reports which must be in hand as soon as the Treasurer's books close on the fifteenth of April. Reports are coming in from the various countries and all are encouraging, but even before we write annual reports we must take up the estimates. We would be glad to grant every request in every estimate, but we know it would be impossible. The New World Movement enables us to buy land and erect quite a number of buildings. These buildings now have to be maintained and kept in proper condition. They all add to the annual estimates. As before stated, we cannot increase the estimates nor take on new work before the year 1929, because we must see whether receipts from natural sources, without the aid of the New World Movement, will enable us to properly operate the work now in hand without leaving a deficit at the end of the year.

Pray that we may be given divine wisdom as we consider and plan for these estimates, and that the Lord will send enough money into the Treasury so that all obligations will be met without having to borrow a dollar.

Pray that the Holy Spirit may guide and direct in the election of missionaries, that only those whom the Lord has chosen may be sent. We have already elected six to sail in 1928, if it be His will. Pray that His will may be done, and that the money for the salaries and the travel may be forthcoming.

Pray that if the Board has made any mistakes in the selection of the persons elected, that the Lord will hinder their sailing.

Let us thank the Lord for guidance during the year, for health and strength to serve as members of the Board, for answers to prayer and renewed health for our missionaries, and for every good gift with which He has crowned our lives.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

"WHO'S WHO" IN FREEDMEN'S MISSIONS

TILLIE E. JOHNSON.

An Autobiography

Born in a cabin in East Tennessee, the subject of this sketch spent the first nine years of her life in a small country town. Thence the family moved to Knoxville where she went to school, and hired out during the vacations for 50 cents a week and board as nurse and general helper. At fourteen she went out to Knoxville College, a walk of three miles through rain, and mud, and snow, and sleet, never missing a day. When the boarding department opened she was the first and only boarder for awhile, being cook, dishwasher and scrubwoman for two teachers and herself. Two calico dresses for school and a cheap worsted dress for Sabbath were her outfit. She began to teach. Her first school paid $10.00 a month and board. Every Friday evening she walked six miles to town, studying all the way, and went out Saturdays to recite to Miss Wallace so as to keep up with her class. She taught several years in Tennessee and Virginia and then through Miss Wallace she went to Miller's Ferry shortly after the mission was opened. A position in the Knoxville City Schools was offered, but mission work had a stronger appeal.

Shortly after reaching Miller's Ferry, the young people were organized into a Band of Hope, having a pledge against strong drink, tobacco, and profanity. This organization was very popular and enrolled over 250. The mother's meetings were begun in which women were taught to read the Bible, proper care of children, enlarging and beautifying the home, and making home happy by having Jesus a "welcome guest." A wonderful change was made in a few years. It was rare indeed to see a drunken person, while the use of snuff and tobacco among the young people was almost unknown. One room cabins were changed to homes of two and three rooms, the mother often helping father chop logs with which to build. How to make attractive furniture out of dry goods boxes was taught, the teacher's home being a model, and home became really home and not a place to "stay at", as the natives usually called it. Where before, families, often of twelve or thirteen, cooked, ate, slept, got sick and died in one room, now separate rooms for the sexes were furnished and a kitchen built.

One can scarcely imagine the dense ignorance of the people in the Black Belt. A returned missionary from Africa, teaching in this region was asked the difference in the two fields; her reply was: "these have more clothes on."

Mrs. Johnson's first day in the school room was an experience. When the children marched in and were told, "be seated", they only stood and stared at the teacher and did not sit down until told to "Sit down on the seats". Again when before recess they were ordered to "rise" they sat wide eyed, wondering what was meant and nothing was done until the order was changed to "get up on your feet". When the principal came to school the next morning after the Board had sent down some regular school desks, he found several of the children seated on the desks with their feet on the seats.

The children's lunch most often consisted of a huge chunk of corn bread made with meal and water and clear bacon grease poured in the bottom of the bucket. Mrs. Johnson's own diet was not at all varied, consisting of heavy biscuit and fat meat sailing in a sea of grease. Perhaps

this was the foundation for the stomach trouble which has been endured until now. Her bedroom was an attic and if she tried to sit up in bed she would bump her head against the rafters. Later one of the patrons built a room adjoining his house. One door swung out at the top and the other out at the bottom, while huge cracks in the floor afforded much more air than was needed for ventilation. During the cold weather breakfast was usually eaten with her feet in the oven of the stove while the top was used as a table. But for all this it was a happy life and not a word of complaint was uttered for was not the work succeeding and the people appreciative? One of the patrons remarked to a northern visitor: "Ef de Lord doan take Sis Tillie to heben, I doan know what kine scuse he gwine a gib."

At the end of the first year, Mrs. Johnson and Miss Wallace made a tour of the church, the former telling of the great need for mission work in the Black Belt, Miss Wallace showing how Knoxville College was endeavoring to meet this need by training young men and women for workers in these fields. Many warm friends were made for the Freedmen's work.

Mrs. Johnson was honored with an invitation to represent the Freedmen's work at Jersey City, N. J. again at Topeka, Kansas, and also at Spokane, Washington, at the W. G. M. S. Conventions; another time she was a delegate to the meeting of Synod at Dayton, Ohio. She was with the Knoxville College Glee Club on its tour through the north and east, presenting needs of her race, and raising funds to rebuild the main College building destroyed by fire.

In addition to teaching and holding Mothers' Meetings and Band of Hope each week, she had a large class in Sabbath School, trained the choir, played for the services on Sabbath, gave piano lessons and trained the brass band.

Later when a hospital for the students seemed imperative, after studying a year by correspondence, she offered her services free of salary to take charge of the hospital if the Women's Board would erect a building and pay her fare to Chicago where she could take training in nursing. This was done and nine years were given this work. During this period an epidemic of smallpox broke out in the school, closing it to the community children. No deaths occurred. A few years later typhoid fever made its appearance for two successive years. At one time there were five patients—a teacher and four students in the hospital at one time, and only the assistant nurse, a graduate of Knoxville College hospital, and herself to care for them. Two nurses are usually required for one such case. Add to this the fact that the doctor was ten miles away and no telephone connections and the seriousness of the condition may be imagined.

After 25 years service in the Black Belt the family moved to Birmingham, Alabama their present home. It had always been her ambition to make a donation to Knoxville College to which she owed her education and inspiration to serve her people. So during her work at Miller's Ferry, out of her salary of $35.00 a month for nine months a year a little was laid by for what was to be a "Student's fund." When out nursing in private homes, half of the compensation was set aside for this object, dresses were turned or dyed, hats made and every possible economy practiced until the goal, $1000 was reached about two years ago and sent to Dr. McGranahan. Rev. Johnson's salary was never over $50.00 nor her's over $35.00. It was a gift given with joy, for did she not owe Knoxville College all, and through this gift her desire to help some other poor girl or boy was at last realized.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Red Apron

By Miss Jennie P. Bryan, Bloomington, Indiana

(The Women's Missionary Society of Bloomington, Indiana, enrolled fourteen men as Associate Members. One evening the society entertained these members by presenting a little pageant explaining the women's work of the church.

The title and the idea are borrowed from a pageant written by Daisy Wood Vansant, published in **The Women's Missionary Friend**, March 1927.)

SYNOPSIS

A Women's Missionary Society in session. Juniors come to visit.

The U. P. Women's work explained.

1st. Talk about the apron.

2nd. The budget explained and home fields explained.

3rd. The work of the foreign fields.

4th. The U. P. Women's Association.

5th. Thank-Offering.

6th. Conclusions by Juniors.

Junior— Here we are in your meeting wanting to learn about missionaries.

Why do they talk so much about money?

Senior—Money is the white wings which carry us over the seas. How else could I render personal service to those thousands of miles away?

Junior—I want to be a missionary. Tell us more about how the money is used.

FIRST POCKET

Senior—Excuse us until we put on our aprons.

Junior—I have heard that money is sometimes called filthy lucre, but I did not suppose you thought is so bad you would need an apron just to talk about it.

Senior—There is no filthy lucre about missions—Kingdom coin is pure gold.

Junior—Then why the aprons?

Senior—Because money represents service.

Junior—But why the *red* aprons?

Senior—Because red represents sacrificial service. All missionaries must make sacrifices.

SECOND POCKET

Junior (*Addressing the Treasurer*)—What do you keep in your pocket, Mrs. Treasurer?

Senior—My pocket is for the contingent fund and the monthly dues. From our contingent fund we send delegates to our Conventions; flowers and cards to the sick, and shut-ins; and answer appeals which must not be taken out of our missionary dues.

Junior—What do you do with your dues?

Senior—We have seven departments of work under the care of our Women's Board and we try to contribute to each of these.

Junior—What are these departments of work?

Senior—Home and Foreign missions, Freedmen, Indian, Mountaineers, Parsonage, Ministerial Relief, Temperance and Reform.

Junior—What does your home work include?

Senior—Work among the aliens in our big cities and mining districts; our mountain people; city and Sabbath School missionaries.

Junior—Sabbath School missionaries! Why have them?

Senior—There are places in our own America where there is no church. In some large towns there is not even a Bible. The Sabbath School missionaries organize Sabbath Schools in such places as these. These Schools often grow into large, self-supporting congregations.

Junior—Why spend time and money on aliens? There are plenty

of American churches where they can go.

Senior—If you had lived among them you would know that both for their sake and for our own safety we must teach them the spirit of Christian America, and of Christ.

Junior—What do you teach the Freedmen?

Senior—We try to train their heads and hands and hearts; caring for their sick; teaching them to be useful Christian citizens.

Junior—Where are the Indian Stations?

Senior—We have three—Two in Oregon, one in Iowa, where the old witch woman has become a sweet, humble Christian.

Junior—Where are the mountain missions?

Senior—We have two stations. Ezel, Kentucky is only a few years old. At Frenchburg there is a congregation of 75 that last year gave an average of $18.40 per member, $573.00 being for missions.

THIRD POCKET

Junior—What is included in foreign mission work?

Senior—Schools, community centers, bungalows, village work, hospitals, dispensaries, clinics, nurses, native Bible women and missionaries.

Junior—How many missionaries are working in the foreign fields?

Senior—In India, Egypt, the Sudan and Abyssinia there are 145 missionaries and 122 Bible women.

Junior—Do they need any more?

Senior—The whole church, men and women together, have not yet sent one worker for every 25,000 people.

Junior—Do foreign women give to missions?

Senior—Many of them make sacrifices which make us ashamed.

Miss Ella Gordon tells that in June they gave 10 jugs to Christian women in Hasan Abdal, India. Not one of these women could read. When their Thank-Offering jugs were broken in December they held 11 rupees. Each woman could tell four or five stories she had learned from the worker. At Campbellpur ten women gave 40 rupees.

One old Punjabi woman recited the whole book of Ephesians. Others were learning the first nine chapters of Hebrews. At Pathankot, one old woman who had no clothes except those she begged for herself and her children gave one rupee.

In one school, the children thought American children were hungry and offered to eat only one meal a day to be able to send a little money to help feed the hungry children here.

If they make such sacrifices to give out of their poverty, how cheerfully we ought to give one tenth of what we have!

FOURTH POCKET

Junior—What is in your pocket?

Senior—Over and above the work of the Women's Board, the United Presbyterian women support three Institutions. The Orphans' Home, The Home for the Aged, and the Columbia Hospital.

Junior—Where are they?

Senior—All in Pittsburgh, and all for the use of the whole church.

Five years before the Women's General Missionary Society was born, the United Presbyterian Women's Association had a charter to permit them to care for orphans and place them in good homes. Last year there were 90 children cared for at a cost of $2000 per month.

Junior—Tell about the Home for the Aged.

Senior—From the very beginning of the Orphans' Home, the managers would receive letters from old ladies pleading for a place to lay their head. They would darn stockings. They would help care for the children.

Neither the old nor the sick could be cared for in the Orphans' Home. But God heard their cries and sent both a hospital and a home for the aged.

Junior—How many live in the Home?

Senior—Last year 85, representing 18 states stretching from the Atlantic to the Pacific.

Junior—But suppose Grandpa and Grandma both need a home?

Senior—Our Aged People's Home has provided for that. It is the only one of which we know where aged couples may live together.

Junior—I want to hear about Columbia Hospital.

Senior—We have 196 beds. One fourth of these were free last year. There were 27 broken-in-health missionaries cared for.

There are 60 young women in training for nurses. Some of these will go to the foreign fields.

Junior—Have you told us everything?

Senior—Oh no! It would take too long tonight. Read the Women's and Junior Magazines and you will want to go as a missionary.

FIFTH POCKET

Junior—Your pocket is full, what does it hold?

Senior—Thank-Offerings.

Junior—To what department does the Thank-Offering belong?

Senior—It is the gift of love. It stands by itself as an expression of our thankfulness to God for all His benefits to us.

Junior—What is done with it?

Senior—It supplements the work of the Women's Board helping out in any department where it is needed.

Last year this pocket held $161,-500.50 which it divided among 16 different objects.

A Boy Speaks—Say! Do the women do all the work? Who will support me when I go as a missionary?

Senior—The men of the Church. Their work is larger than ours. We work only as we are directed by the General Assembly.

Boy—I read about the doctors going to India and Egypt.

Senior—Yes they are needed and so are farmers and carpenters as well as preachers. There are all kinds of work to be done.

Boy—I wonder how men who cannot go over can help?

Senior—One good way is for them to join the Women's Societies as Associate Members.

The women can best help by paying their full share into the congregational budget both for current expenses and for missions.

Boy—Is money the best thing we can give?

Senior—No! prayer, faith, loving service, are better than money.

Boy—

Half the happiness of living
Comes from willing-hearted giving,
Comes from sharing all our pleasures
From dividing all our treasures;
And the other half is loving
First the Lord, then all mankind,
Yes, all happiness in living
Comes from loving and from giving."

Another Junior—

"A wonderful, great world is ours,
God's gift to us demands
That in our youth, times' happy hours,
We serve with willing hands,
God's steward, I! God's steward, I!
May I help rear His throne,
Building the Kingdom here for Him
Who shall come unto His own.

Another Junior—

This busy world sends forth its call;
May boys and girls give ear,
The Master has a place for all
None need be idle here,
God's steward, I! God's steward,I!
My life, my all, I'll bring,
Perform my task so faithfully
That I may please my King."

—World Neighbors.

Junior Closes—

A PRAYER FOR MISSIONS

Almighty God, Our Father in Heaven,
We have beheld Thy glory and Thy goodness,
Shining in the face of Jesus Christ, the Saviour of mankind.
Send forth Thy light and Thy truth, we beseech Thee,
And draw all people that on earth do dwell
Into the fellowship of Jesus and the joy of Thy Salvation. (Henry VanDyke)

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue,
South Hills, Pittsburgh, Pa.

CHRISTIAN CITIZENSHIP

There is no question more discussed at present than the coming Presidential election—who will the candidates be, and how will the political parties range themselves on the subject of Prohibition and its Enforcement.

The national temperance organizations which compose the National Legislative Conference called a meeting for Feb. 28th, in Washington, D. C., the purpose of which was to plan a campaign that will result in "dry candidates on dry planks."

As to "dry planks", the W. C. T. U. suggests the following to be submitted to the parties: "Prohibition is the policy of the United States incorporated in the 18th Amendment to the Federal Constitution. We pledge ourselves to carry out the provisions of the National Prohibition Act, to place enforcement in the hands of its undoubted friends and to support such other legislation as may be necessary to secure full benefit of the prohibition law."

As to "dry candidate;" let this be the test—"A man whose public pledges and private performances are in support of the Constitution."

Are the good women of our church going to concern themselves about this election—not only in *thinking* seriously but in *voting* seriously? With the Spring Primaries at hand, the first important step in the election, we must rouse to the great need of puting 100% of the church vote behind these vital issues.

"When a bad women *can* vote, a good woman *must* vote."

"Why should any of us stay at home and let the violators of law have their way at the polls, when it is in our power to select men to represent us in legislation who are both personally and politically dry; there is an alarming apathy among voters." —Dr. C. C. Hays, A. S. L.

Is there any work we need to do among our Young Women's societies, in which there are many first voters? Do they know the truth that will enable them to vote right?

"There are over a million native-born citizens who are eligible to cast their first ballot each year. Those who are eligible to vote next November for the first, were about thirteen years of age when the 18th Amendment became operative. There are literally thousands of them who never saw a saloon, or who lived in the environment of a saloon but were too young to know much about it. And now they are being told but one side of the question, and they are unable to compare the licensed period and the prohibition period."—American Issue.

Beside the election of a President, are the women going to concern themselves about the choice of Senators, of Congressmen, members of Legislatures, and other State officials, positions for which men must be chosen who will influence every phase of Temperance and Reform for the next few years, at least, while some laws they will pass, (no not pass) will retard or hasten Prohibition more than we can estimate.

SO, BE SURE TO REGISTER AND VOTE AT THE PRIMARIES—IT IS YOUR DUTY, THAT OF CHRISTIAN CITIZENSHIP.

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

OUR INDIANS

It would be a splendid thing if more of our good people would encourage our Indian boys and girls who have gone from their homes to the Non-reservation schools for more advanced educational work.

How much do your boys and girls in Colleges, Universities, etc., appreciate a box of goodies? Do you think the Indian boy or girl would treat it lightly? Just try it. In these days of rapid air service, a box of cookies would be just as good when it reaches Genoa, Nebraska, as when it left the larder.

FROM TAMA

The following are in Chilocco Indian School, Chilocco, Oklahoma—Jennie Morgan. In Pipestone Indian School—Edwin Kayayou, Dixon Keahna, Clifford Lasley, Jessup Lasley, Louis Jones Mitchell, Charles Pushetonequa, Frank Pushetonequa, Jr., Jonas Wildcat, Anna Blackcloud, Sarah Bear, Isabelle Mitchell, Josephine Mitchell, Virginia Pushetonequa, Berha Waseskuk, Edith Waseskuk, Elsie Wanatee, Leta Wabuanasee. In Flandreau Indian School, Flandreau, South Dakota—Columbus Keahna, James Papake, Pearl Bear, Una Davenport. In Haskell Institute, Lawrence, Kansas—Adeline Morgan. In Genoa Indian School, Genoa, Nebraska—Philip Benson, Roy Duncan, Conklin Morgan, Gailey Morgan, George Elmer Sanache, Robert Waseskuk, Carl Young Bear, George Soldier, Kenneth Youngbear, Ella Davenport, Jennie Davenport, Lota Bullard, Grace Adah Bullard, Marie Keahna, Minnie Hunter, Maggie Mitchell, Mary Pete, Helen Old Bear, Clara Young Bear, Frances Sanache, Esther Young Bear, Hazel Young Bear, Lida Young Bear, Rose Young Bear, Annie Ward, Grace Walker.

WARM SPRINGS

Dr. R. H. Barr of Warm Springs, Oregon, writes that a number of picture rolls of 1927, had been received from Nampa, Idaho. He took them to the homes of our Indians, explaining the pictures and leaving a roll with the family. The Indians were very much pleased to get them.

One hundred and forty boys and girls have been attending Sabbath School and Church this winter. The average attendance for February was ninety. A number of the children have been sick two or three days with colds.

Their winter weather has been nice, during February, temperature ranging from 10 to 12 degrees below freezing, at night, quite healthy weather, expecting some rain and snow flurries yet before Spring.

SIMNASHO

Perry Kuckup, one of our Indian Elders from Warm Springs, has been holding services at Simnasho Missions on Sabbath afternoons.

The Warm Springs Indians and the Simnasho Indians have been riding after wild horses, selling and shipping them. One of the horses fell on one of the Indians hurting him badly. Perry Kuckup stayed with him and was confident that, the faithful, Henry Stwyer would conduct services at Simnasho in his absence. May God raise up one especially fitted to fill this vacancy at Simnasho. May we be much in prayer for our Indian Missions.

President Coolidge says, "The condition of the American Indian has much improved in recent years. Full citizenship was bestowed upon them on June 2, 1924, and appropriations for their care and advancement have been increased. Still there remains much to be done.

Notable increases in appropriations for several major functions performed by the department of the interior on behalf of the Indians have marked the last five years. In that time successive annual increases in

appropriations for their education total $1,804,325; for medical care, $578,000; and for industrial advancement, $205,000; or $2,582,325 more than would have been spent in the same period on the basis of appropriations for 1923 and the preceding years.

The needs along health, educational, industrial and social lines, however, are great, and the budget estimates for 1929 include still further increases for Indian Administration.

To advance the time when the Indians may become self-sustaining, it is my belief that the federal government should continue to improve the facilities for their care, and as rapidly as possible turn its responsibility over to the states."

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the November Magazine, page two hundred and fifty-one.

MISSION STUDY—1928

FOREIGN

Senior

"A Straight Way Toward Tomorrow." Cloth 75c; paper 50c.

How to use "A Straight Way", 15c.

Junior

"Please Stand By." Paper only, 50c.

HOME

Senior

"New Paths for Old Purposes." Cloth $1.00; paper 60c.

Suggestions for Leaders for "New Paths", 15c.

Junior

"Better Americans," First, second and third books, 75c each.

"The Upward Climb." A book on Negro achievements. The first book in a three year series. For Juniors over 9 years of age, 75 cents.

"Indian Playmates in Navajo Land." For Juniors between 6 and 9 years of age. Cloth only, 75 cents.

New Foreign Study Books for 1928—1929

Those who had the privilege, several years ago, of studying "An African Trail," will be glad to know that Miss Jean Mackenzie is the author of the new foreign study book for the coming year, "Friends of Africa." In it she vividly depicts the needs of Africa. Cloth, 75 cents; paper 50 cents.

The new junior foreign study book is written by Mrs. John M. Springer, a missionary of twenty-six year's experience in Africa. The title is "Camp Fires in the Congo." It is a story of the lives of boys and girls who have come out of the dark forests into the light. Paper only, 50 cents.

The new book for beginners, "David and Susi," is a companion book to "Just Like You" and "Taro and Ume," and is written by Mrs. Lucy W. Peabody. In leatherette, 25 cents.

The titles for the new home study books have not yet been announced, but the theme for the study is "Home Missions Today." Announcement will be made later.

LEAFLETS FOR MAY PROGRAM

Boota, Son of Jiwan 3c
India—Companions in Her Villages 3c
Abdal Haqq 3c
Training Home Makers in India 3c
Karm Bibi 2c
Timothy, A Servant of Jesus Christ 3c
Child Welfare Notes 3c
The Sorrow of Egypt 3c
Broadening Horizons in Egypt 3c
In and Around Cairo With the Bible Woman 2c
Our Work Among Aliens 2c
A Needy Race 3c
The Plea of the Submerged Tenth 3c
Cleanliness Next to Godliness 3c

Prayer Cycle

Have you ordered your 1928 Prayer Cycle? Each society should have one for the devotional period and each member should have one for her individual private use. 10 cents each; $1.00 per doz.; $7.50 per 100.

MAPS

We are able to provide maps for our four foreign fields; **Egypt, India** and **Sudan** and **Abyssinia.** They are $1.00 each or $2.75 for the set of three.

The **Pictorial Map of North America** is a large decorated map, accompanied by an insert sheet containing twenty-three sketches to color, cut out, and place on the map at the places indicated, showing various types of Christian work in America.

"Katherine Scherer Cronk"

A short biographical sketch of Mrs. Cronk. Price, 25 cents.

For the **New Leaflets, Junior Specials, Games,** etc., see the February Magazine.

Tributes

MRS. JULIA M. SPEER

The members of the Women's Missionary Society of the United Presbyterian Church, of Olathe, Kansas, desire to express their appreciation of the life of their dear friend and associate in the Master's work, Mrs. Julia M. Speer, who was promoted to Higher Service, December 15, 1927.

She was a most efficient and faithful member of the Missionary Society.

We miss her very much, and cannot but mourn our loss; but to her, what gain!

She's safe within her Father's House, and "In the evening time it shall be light."

To all her loved ones, we extend sincere sympathy, and commend them to the loving care of the Good Shepherd.

Mrs. John Fergus.
Mrs. Sam Lorimer.
Committee.

MRS. GEORGE GORDON

Mrs. George Gordon was born in Xenia, Ohio and lived there until she was married to George Gordon in 1900 then with her husband she moved to Atlanta, Georgia, and remained until 1918. They then moved north to Washington, Pa. and were there but a short time when they moved to Newburgh, N. Y. in 1919 and remained five years. During all these years Mr. Gordon was practicing law but at this time he decided to accept a charge in the ministry and came to Lisbon, N. Y. as pastor of the United Presbyterian Church in 1924.

Mrs. Gordon whose death occurred February 20, 1928 is survived by her husband, three daughters Grace, Lois, Helen and one son, George.

Whereas, God in His infinite wisdom and love has called Mrs. Gordon, wife of our pastor of her eternal home, We the members of the Women's Missionary Society wish to bear testimony to her life of faith and trust in her Lord and Saviour as exemplified in her life.

It is due to her untiring efforts that our society has attained the place it has in the work of the Kingdom. Mrs. Gordon was President of our Society and we desire to record our tribute of love and respect in the following resolutions:

1st. That while we deeply feel our loss we acknowledge with profound reverence the sovereignty of God and humbly submit to His will.

2nd. That we cherish her memory and endeavor to follow her example of Godly living and faithful service.

3rd. That we express our heartfelt sympathy to the devoted husband and family.

4th. That we, her co-workers who have suffered a personal loss pledge ourselves to greater devotion to the cause she loved and to the Master whom she served.

5th. That a copy of these resolutions be spread on the book of our Society and a copy sent to the different papers for publication.

Mrs. Elmer E. Forsythe
Mrs. Miles R. Martin
Mrs. Chauncey Chambers
Committee

FREEDMEN'S MISSIONS

*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine Alabama.

*Riceville, Tenn.—Mr. H. W. McKeldin.

*Townsville, Tenn.—Prof. W. E. Williams.

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camdem, Wilcox County, Ala., R. F. D. 1.

Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.

Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.

Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.

*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camdem, Ala. Mark for Miller's Ferry.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

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Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
Rev. and Mrs. J. C. Alter, ... Taxila
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Rev. M. M. Brown, M. D. ..... Rawalpindi
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Rev. and Mrs. J. G. Campbell, ... Pasrur
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Dr. J. S. Barr ..... New Wilmington, Pa.
Mrs. M. M. Brown ..... New Concord, Ohio
Dr. and Mrs. H. C. Chambers .....
.....1505 Race St., Philadelphia, Pa.
Dr. and Mrs. A. J. Jongewaard .....
.....3901 N. 7th Street, Des Moines, Ia.
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.....Oakdale, Pa.
Rev. and Mrs. W. D. Mercer .....
....2811 Brentwood Ave., ...
.....Mt. Oliver, P. O. Pittsburgh, Pa.
Rev. and Mrs. J. A. McArthur .....
.....R. R., Winslow, Wash.
Rev. and Mrs. Robert Maxwell .....
.....Box 333, New Wilmington, Pa.
Rev. and Mrs. H. M. Milne .....
.....833 E. 2nd Ave., Monmouth, Ill.
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Rev. and Mrs. Leander Finley ..... Zagazig
Dr. and Mrs. H. L. Finley ..... Assiut
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Rev. and Mrs. W. D. Gillespie ..... Luxor
Rev. and Mrs. W. P. Gilmore ..... Alexandria
Dr. and Mrs. A. F. Grant ..... Tanta
Rev. and Mrs. E. E. Grice ..... Mulberry, Ind.
Rev. and Mrs. F. D. Henderson ..... Assiut
Dr. and Mrs. L. M. Henry ..... Cairo
Dr. and Mrs. Horace K. Giffen .....
after March 1, 1928 ..... Cairo
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Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
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Mrs. Andrew Watson ..... Cairo
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210 E. Unitah St., Colorado Springs, Colo.
Rev. and Mrs. L. A. Gordon .....
.....15 S. Bruce St., Youngstown, Ohio
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Prof. and Mrs. M. C. McFeeters .... New Concord, O.
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.....3445 California Ave., Seattle, Wash.
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.....Publication Bldg., Pitts., Pa.
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.....Nasser, Sobat River via Egypt
Rev. and Mrs. J. L. Anderson, Khartoum Via Egypt
Mr. and Mrs. H. D. Finley .... Khartoum via Egypt
Mr. and Mrs. H. B. Gephardt .....
.....Dolieb Hill via Malakal
Dr. and Mrs. J. Kelly Giffen .... Khartoum via Egypt
Rev. and Mrs. J. A. Heasty, Dolieb Hill via Malakal
Rev. H. H. McClellan ..... Khartoum via Egypt
Dr. and Mrs. J. S. Maxwell .....
.....Nasser Sobat River, via Egypt
Rev. G. P. Reed ..... Omdurman
Rev. and Mrs. R. F. Shields .... Khartoum, The Sudan
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Mr. and Mrs. D. C. Henry .. Sayo, via Addis Ababa
Rev. C. F. Kenneweg ..... Sayo
Mr. and Mrs. F. L. Russell ..... Addis Ababa
Dr. and Mrs. Stuart Bergsma .....
After March 1, 1928 ..... Addis Ababa
Rev. and Mrs. R. M. Wilson .....
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Miss Ruth I. Ardrey, 1924 .....Gupranwala
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee ,1922 .....Badomali
Miss Lois M. Buchanan, 1910 .....Sialkot City
Miss Evelyn Cathcart, 1925 .....Pathankot
Miss Marie E. Cash, 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Florence Jones, R. N., 1920 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln ,R. N., 1919 .....Sargodha
Miss Eleanor W. Macanachie, 1909 .....Pathankot
Miss Mary E. Logan, 1891 .....Jhelum
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian A McConnell, 1902 .....Lyallpur
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sangla Hill
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Edith A. Pratt, 1926 .....Sialkot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Pasrur
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Rebecca Jean Black 1921 .....Petrola, Pa.
Miss Margaret Fehlman, 1913 ....Crown Point, Ind.
Miss Betsy Fleming, 1913 .....
Miss Zarra S. Hoon, 1921 .....Milton, Oregon
.....6549 Emerald Ave., Chicago, Ill.
Miss Janette Howland, 1921 ....Walton, New York
Miss Olive Laing, 1921, 46 Maple Ave., Ingram, Pa.
Miss Rose A. McCullough, 1879 ....Greenwood, Mo.
Miss Willa Ramsey, 1921 .....West Sunbury, Pa.
Miss Vivian L. Trimble, 1921, College Springs, Ia.
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 ....
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandri,
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Isabel G. Hosack, R. N., 1912 .....Beni Suef
Miss Lillian McClelland, 1923 .....Monsurah
Miss Lois D. Kingan, 1926 .....Cairo
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Alexandria
Miss Sara B. Meloy, 1923 .....Tanta
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Frances M. Patton, 1922 .....Monsurah
Miss Esteele Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Nellie C. Smith, 1911 .....Alexandria
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Davida Finney, 1914 .....Coshocton, Ohio
Miss Martha C. Glass, 1921 .....Monmouth, Illinois
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 .....
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914 "Houses of Fellowship",
.....6320 Ventnor Ave., Ventnor, N. J.
Miss Helen J. Noordewier, 1921 .....
747 Logan St., S. E. Grand Rapids, Mich.
Miss Margaret A. Smith, 1872 .....Garnett, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington, 1927 ....Khartum North
Miss Mary Coie, 1919 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Una Coie, 1918 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary Frances Herron, 1922 ....Sterling, Kansas
Miss Mary Jane McKnight, 1922 .....Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 .....Washington, Pa.
Miss Hazel Ewing, 1923 .....
.....1197 Main St., Woodlawn, Pa.
Miss Florence D. White, 1923 .....
.....c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

"Put out into the deep and let down your nets." . . . . . .
"At thy word I will let down the nets."
—Luke 5.

Luke gives to us in this chapter a vivid portrayal of some fishermen in Galilee who had become tired and discouraged with their night's toil because they had fished and had caught nothing. But he gives us, too, the contrasting picture of the enthusiasm and renewed activity of these same men when the Master came and took possession of their boat.

Peter and his fellow fishermen had a boat. It may have been beautiful to look upon. It may have attracted attention by its sturdiness and its possibilities of usefulness. But in reality it became useful and beautiful only when it was launched out. Peter depended upon the boat for his livelihood and the livelihood of those about him. It served this, its real purpose, only when it was launched into the deep. We have our lives, our personalities. They may be attractive, beautiful in many respects. They are given us to be used for real spiritual service—for bringing souls into the Kingdom. How can they do this well unless they too may be launched out beyond ourselves, away from the narrowness of self into the depths of Christ's matchless grace and power?

These men were expert fishermen. It is no wonder that for a moment there was a look or even a tone of resentment toward the Man of Nazareth who dared come from that inland town to make suggestions about their fishing! We too would probably have turned to Jesus to endeavor to show Him the futility of further toil and say: "We have toiled all night." Yet how quickly Peter recognized something in the Master's face and changed his words to: "Yet at Thy Word we will."

How much like us! We pride ourselves on our knowledge of how to do things. We flaunt our "former days" and say: "How foolish to attempt what we **think** foolish." We say this or that has never been done; therefore it never can be done. We even scorn the Master's suggestion to launch out into the deep.

We may turn a resentful look toward Him—but if we can again learn from Peter, what a glorious thing it is to allow Christ's influence and His command, His very tone of voice to reach our hearts and lead us to say, "Nevertheless at Thy Word I will let down the net." What we need is not always so much the things some say are necessary. We need a willingness to place our boats **at His command.**

We would sum up Christ's message in these words: Let's just push aside our confidence in our abilities, in our methods, and our own knowledge of conditions. Let us not even be too certain that the things we say must stand are conditions for Kingdom building. Let us even be willing to lay aside our prided "better judgment" if need be and let us confidently say: "At Thy Word I will put down the net!" "I will launch out, I will follow Him, who wants to lead me all the way." Let us place our boats at His command.

"I owned a little boat a while ago,
And sailed a morning sea without a fear.
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat and mine the air,
And mine the sea, not mine, a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil,
That all my conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man who spoke as never man before;
I followed him—new life began in me.

Mine was the boat, but his the voice,
And his the call, yet mine the choice.

Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him, asleep, I wakened, crying, "Take,
Take thou command, lest waters overwhelm!"

His was the boat, and his the sea,
And his the peace o'er all and me.

Once from his boat he taught the curious throng,
Then bade me let down nets into the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat, His the skill,
And His the catch, and His my will."
—Richards.

Mrs. Harold E. Lobaugh, Toledo, Ohio.

CHRIST OF EVERYWHERE

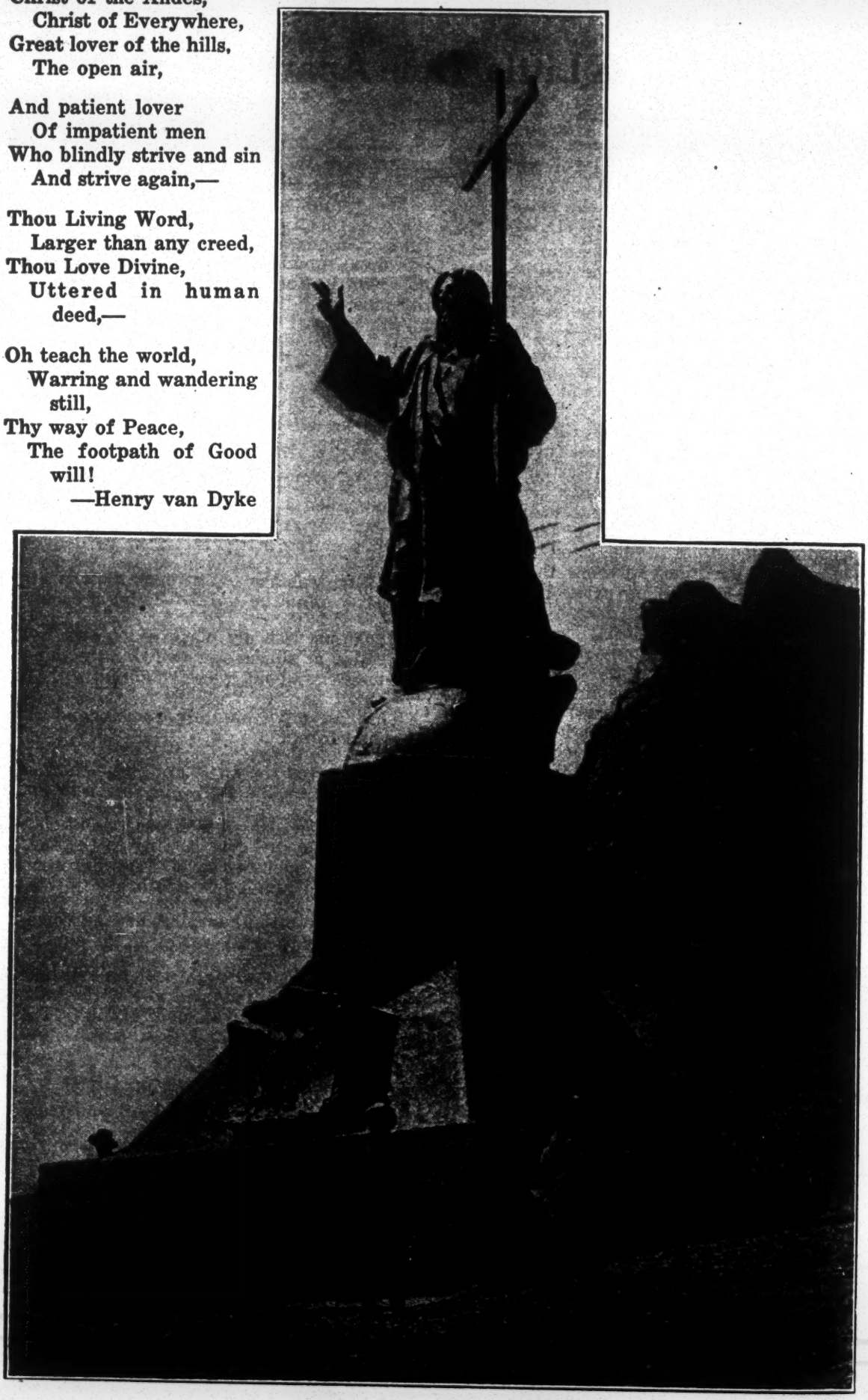
Christ of the Andes,
Christ of Everywhere,
Great lover of the hills,
The open air,

And patient lover
Of impatient men
Who blindly strive and sin
And strive again,—

Thou Living Word,
Larger than any creed,
Thou Love Divine,
Uttered in human deed,—

Oh teach the world,
Warring and wandering still,
Thy way of Peace,
The footpath of Good will!

—Henry van Dyke



CHRIST OF THE ANDES